

One Hundred Twelfth
ANNUAL
CONFERENCE
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Assembly Hall and Temple
SALT LAKE CITY, UTAH

April 4, 5, 6, 1942

With Report of Discourses



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SALT LAKE CITY, UTAH

THE ONE HUNDRED TWELFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The One Hundred Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5, and 6, 1942.

Sessions of the Conference were held Saturday at 10 a. m., 2 p. m., and 7 p. m. in the Assembly Hall on Temple Square. Sunday morning at 10 a. m. a session was held in the assembly room on the fifth floor of the Temple, and a special testimony meeting was held in the same room at 12:30 p. m. the same day. The concluding session of the Conference convened Monday morning at 10 o'clock in the Assembly Hall on Temple Square.

Owing to conditions incident to the War emergency, the general public were not invited to attend this Conference; those present consisted of the General Authorities of the Church, Presidents of Stakes and their counselors, and Presidents of High Priests quorums.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Sunday morning and Monday morning meetings were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at all the sessions of the Conference, with the exception of the Saturday evening meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services at all the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

Assistants to the Council of the Twelve Apostles: Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

Of the First Council of the Seventy: Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

Of the Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and A. William Lund, assistant.*

Presidents of Stakes and their counselors.

Presidents of High Priests quorums.

*Elder Andrew Jenson, one of the Assistant Historians, died November 19, 1941.

FIRST DAY

MORNING MEETING

The first session of the Conference was held in the Assembly Hall on Temple Square, and commenced promptly at 10 o'clock Saturday morning, April 4, 1942.

All the brethren of the General Authorities of the Church were present and on the rostrum.

President Heber J. Grant presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency conducted the services.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

President Grant has asked me to conduct the services this morning. I know I join with you in our heartfelt thanks that President Grant is with us again at our Annual Conference.

This is rather a change from the group that we see in the Tabernacle. I do not suppose I ought to say that I hope we make up at least in part in quality what we lack in quantity.

The singing this morning will be conducted by Brother Cornwall. Brother Asper is here at the organ.

The congregation sang the hymn, "High On the Mountain Top," (Hymn Book, page 134).

Elder Lorenzo H. Hatch, President of the Granite Stake, offered the invocation.

The congregation sang the hymn, "O Say, What Is Truth?" (Hymn Book, page 71).

PRESIDENT HEBER J. GRANT

I SHALL not speak loud. In case you are not hearing me at the end of the room hold up your hands. I should like very much to deliver a long sermon, I can think of enough to talk to you people about for at least two hours, but it would not be wise to do so.

You all know that I have been very sick for more than two years. To start with I could not raise a finger on my left hand, neither could I touch my chin; my left eye was affected, also my left leg, necessitating me to go upstairs one step at a

time, and then lift the other leg up with my right hand. I can now throw my left arm any way I want to, and can go up and down stairs without difficulty, I am feeling at least a hundred percent, if not several hundred percent better than I did at the time of my first trouble. The doctors said it was not a paralytic stroke, but it must have been a second cousin at least. When meeting my friends and they ask me as to how I feel, the answer is, "Better than I was yesterday." There has been a steady improvement all the time.

The night before last I slept three hours, then lay awake until morning, when I dropped off to sleep for a couple of hours more. Last night I had a very good night's sleep and slept until five o'clock this morning. I got up and decided to dictate a sermon for this occasion. I dictated two cylinders and then decided not to give you anything I had said, but to come here and trust to the Lord to speak as I was led. I desire more than I have language to tell that what I say may be for your good and that I shall have the benefit of your faith and prayers.

I recall what to me was the most satisfactory sermon of my life. I saw my brother, the late Brigham Frederick Grant, in the audience and knew that he was seeking a testimony of the gospel. I prayed earnestly to the Lord that I might be inspired to say that which would touch his heart. I had prepared a sermon in my own mind. I took a book out of my pocket entitled *Ready References* and marked a lot of passages that I wished to quote. I followed Brother Milton Bennion who had just made a trip around the world. He quit speaking at eighteen minutes to three o'clock, and I decided to stop at twelve minutes after three, so as to leave time for Brother George Q. Cannon who had come into the meeting late.

I started on time and quit on time, and upon sitting down I heard Brother Cannon say to himself—he was sitting behind me in a chair facing north—"Thank God for the power of that testimony." I had opened my *Ready References* book and put it on the Bible, and when I got up to speak I told the audience that never before in all my life had I so much desired their faith and prayers in my behalf, as also the inspiration of the Lord. I forgot all about that book and all about everything

I had in mind, and I preached a sermon on the divine mission of the Prophet Joseph Smith and the divinity of the mission of the Savior of the world.

When I heard Brother Cannon make that remark to himself—I could have touched him with my left hand as he sat behind me—I put my arms on my knees and covered my eyes with my hand and made a puddle on the floor, with tears of gratitude that filled my heart. And then, and not until then, did I remember the sermon that I had intended to preach.

THE very next morning my brother came into my office and told me that I had preached by the inspiration of God, that I was inspired. I asked him what my subject was.

He said: "You know what your subject was."

I said: "But I want you to name it."

He did so.

I asked him: "Are you seeking for a testimony of the gospel?"

He said: "Yes."

I said: "Well, what more do you need than to say that I spoke by inspiration—you have never heard me speak like that before—and that the Lord manifested His Spirit to me. You had better get your thinking cap on your head."

Before the week was out I had the pleasure of baptizing him.

Now, my dear brethren, this is a very wonderful gathering of men. There rests upon the General Authorities and you people who are here today the duty of leading the Latter-day Saints, now numbering over 800,000 strong. You have a great responsibility, and each and every one of you should determine, with the help of the Lord, to do the very best that you possibly can, and that you will set an example of intelligence and devotion to the work of

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the Lord that in all respects shall be worthy of imitation. I hope and pray that the Lord will bless each and every one of you abundantly.

I was intimately acquainted with Brigham Young from the time I was a little child until his death, and I came into the Quorum of the Twelve when I was a young man not quite twenty-six years of age. I was intimate of course with all the men who succeeded Brigham Young as president of the Church, and I want to bear witness to every one of you that all of those men, starting with John Taylor and coming down to President Joseph F. Smith, I know as I know that I live that they were inspired, wonderful men, that they had no ambition of any kind or description but to lead the Latter-day Saints in the paths of righteousness, to set examples worthy of imitation in all respects. They were in very deed men of God.

Perhaps the one man of all others who took the least interest in big business affairs of any kind was Brother Woodruff. He had been a farmer and a raiser of flowers and of fruits, and a man who I doubt ever engaged in any kind of business that amounted to \$20,000 a year. But in the providences of the Lord, perhaps he was the greatest converter of men we have ever had in the Church. Through the inspiration of the living God, in opposition to the best judgment of some of the leading men of the Church, he insisted on building a sugar factory and establishing an institution for the benefit of the farmers. Notwithstanding myself and others during the panic of 1891 recommended the contract to build the factory be cancelled which could have been done by the Church forfeiting the \$50,000 that it had already paid toward its erection, Brother Woodruff said: "We will build it. The farmers are entitled to

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that factory to get some of the products of the soil." In the providences of the Lord we did build it and many of us ruined ourselves by borrowing money to build it. We have been vindicated today.

Now on another occasion I personally was vindicated, by accomplishing something that I shall tell you about that to me is a marvel; it is a wonder, and it was through the inspiration of the living God in a promise made to me by President Woodruff that the thing was accomplished.

I went East. Men had subscribed for hundreds of thousands of dollars in our sugar business and many of them had failed to put up the money. Banks were failing all over the United States and money was lending on the New York Stock Exchange at one-half of one percent a day, which would be one hundred eighty-two and one-half percent a year. The bank of which I had been the president for less than a year lost about one-half of all its deposits, and to look at things naturally it would fail. I prayed about the matter and I felt impressed that with the blessings of the Lord I could raise the money necessary to save the bank. Brother Woodruff knew all about it, and he said: "Heber, sit down in this chair." And he gave me a most wonderful blessing. He told me that I should go to New York and other cities in the East, that I should return, and that I should get all the money that I went after, and more if needed.

So I started with an absolute assurance in my heart, having no doubt whatever that I would succeed. I shall now give you a brief account of my experience.

I first stopped at Omaha, and the president of the bank there with whom we did business laughed at the idea of buying from our bank a

note of \$12,000, signed by Zion's Cooperative Merchantile Institution.

He said, "I will give you some good advice. You go home, call a meeting of all your bankers and discuss the situation, and decide that these are perilous times and that you must lend a little more money than is considered safe and sound, and it will circulate around and come back into your bank and you will be safe."

I said: "Mr. President, I have not come to you for advice, I have come East for money, and if you will not buy one of these notes for \$12,000 of Zion's Cooperative Mercantile Institution I will go farther East and get the money."

He said: "Well, my friend, you are making a mistake."

I went to Chicago. I doubled my ante, as the gambler would say. I asked the president of the bank in Chicago to lend me \$24,000 and take two of these notes.

He laughed and said: "Mr. Grant, how old is your bank?"

I said: "Not quite a year yet."

"How long have you been in the banking business?"

"This is the first time I have been connected with a bank of this kind."

He said: "Well, I have been a banker all my life, and my father before me. You go home and call a meeting of your bankers and discuss the matter, and all of you loan a little bit more than is considered safe, because we are having to take care of our customers and are in as bad a fix, if not worse, than you are, and the money will go around and around and get back to your bank and you will be all right."

I said: "I did not need to come here to get your advice, sir; I had the same advice from the president of the Omaha National Bank. I told him I would stop off as I came home and tell him where I got the money."

He laughed and said: "Young man, have you read the morning paper?"

I said, "I have."

He said: "Have you read the financial news?"

"I have."

"What is money lending at in New York?"

I said: "One-half of one percent a day, and the way I learned mental arithmetic that is one hundred and eighty-two and a half percent a year."

"What do you expect to pay for money?"

"Six percent, the regular rate to customers."

"Well, my dear young man, it will be a long time before you come back. You say you will stop and tell me where you got the money. It will be a long while before I see you again."

I thanked him and told him I hoped it would not be so long as he thought.

I had no doubt that I would get the money.

I WENT to New York and I doubled again. I went to the bank that we were doing business with in New York and I asked for \$48,000. The man with whom I talked said: "The idea of your coming here the very first time we ever saw you and asking for such a loan in the midst of a panic."

(I would like you to remember that I had never talked with a banker before in Omaha, New York, or Chicago about loans of any kind or any description.)

He said: "The idea of your coming in here almost a stranger and asking for \$48,000. Why, we would not think of such a thing as giving you the money."

I said: "Would you kindly give me a sheet of paper?"

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"Certainly."

He gave me the paper and I wrote my name on it the size of the whole sheet of paper; and I hit my signature and said: "Do you know that signature?"

"Of course I do."

"Well, I did not come in here as a gold brick man, I came here as your customer from whom you solicited a bank account. I did not come here to be insulted."

He said: "I beg your humble pardon. I had no right to say we did not know you when we knew your signature."

I said: "Well, my friend, I am just a young man from the West. I am just thirty-five, and this is my first experience in borrowing money for our bank. I can give you some pointers as to how we do things in the wild and woolly West. When a man tries to borrow money from us and we are not sure of his security, we ask him for some more security, and we talk it over; and if he finally has sufficient security, we let him have the money."

He said: "Excuse me, sir, but we do not allow any customer to meet with our committee to discuss questions of that kind. We take a written application for the money, then we discuss it and make the loan or turn it down."

I said: "Will you kindly give me another piece of paper? I will make a written application. When is your committee going to meet?"

"In twenty minutes," as I remember it.

The letter I wrote (I wish I had kept a copy) was as near as I can remember, as follows: "I am asking you to purchase four notes of Zion's Cooperative Mercantile Institution. Being one of the directors of the institution I know it is able to pay these notes as they fall due, and I am giving you these notes with the en-

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dorsement of the directors. We bought them without any endorsement. The directors were perfectly willing to put their names on the back of these notes because they know that they will be paid. Now if you do not wish to take the notes of an institution that is as old if not older than your bank, that has never yet failed to meet its obligations, that now offers you its note with the endorsement of a half-million dollar bank, the endorsement of the directors (the endorsement was not on the note originally when we bought it), you take my advice and quit doing business so far away from home."

When the committee met, I noticed that the president of the bank was quite excited. I could not hear what he said, but he was very animated. I remained until after the meeting and spent my time praying to the Lord to soften their hearts so that they would give me the money.

I afterwards learned that he said: "Zion's Cooperative Mercantile Institution, with the all-seeing eye in the corner, and 'Holiness to the Lord!' Why, it is good for sore eyes; I haven't seen one of those notes for ten years. When I was the third assistant cashier of this bank my duty was to investigate commercial paper, and I was instructed by the former president, who is dead and gone, never to fail to buy every Zion's Cooperative Mercantile Institution note that was offered. I bought them time and time again as third assistant cashier, but there were no names on the back of them. The idea of a note which on the back is covered with the signatures of influential men and has the endorsement of a \$500,000 bank, not being accepted. If there is any one bank that we ought to take care of it is this identical bank. Take the notes and take them quick."

And I got the money.

I then went to H. B. Claflin and Company, and I asked Mr. John Claflin, the president, to buy five Z. C. M. I. notes of \$5000.00 each. He said: "The institution is so solid and so fine that I am happy to buy them from you."

I then went to Kunz Brothers Bank and asked them to buy \$25,000 worth of the notes.

They said: "We do not do business with you at all, and you have never had any business with us."

I said: "Yes, but Mr. Hills of the Deseret Bank does business with you and he authorized me to say that these notes are absolutely perfect and will be paid and he knows it, and he hoped that you would let me have this money."

He said: "Well, I will let you have \$12,500; that is all I can do, that is more than our share as we are not doing business with you."

I said: "I haven't any notes of odd amounts, just make it \$15,000."

He said "All right, I will take three of them."

I handed him the three notes and got the money.

Then I sent a telegram to the president of the Chicago bank, telling him I was to be there a long long time getting the money, that I had been there forty-eight hours and that I had got \$88,000; that I got \$15,000 at Kunz Brothers; \$25,000 at Claflin and Company and \$48,000 at the National Park Bank. "Kindly wire and ask for their confirmation of having made these loans to me at six percent, and when you get the answers I hope you will wire that I can send you the other \$12,000 note for which I need the money."

I thought he would answer "No," and that I would change my bank account as I was coming West, but he answered: "Send the note," and I sent it.

I WILL not go into further detail except to mention one more sale. I went into the National Bank of Hartford. The president had been here in Salt Lake with a letter of introduction to me from the president of the Hartford Fire Insurance Company. I had spent the day with him. I had taken him into the Z. C. M. I. store, and I had let him walk all over the store from cellar to garret, and he was delighted with the institution and the way the goods looked. When I told him I wanted him to buy some Z. C. M. I. notes, he said: "Mr. Grant, I will have pleasure in buying a couple of them; I have a meeting of our committee, I will see you in a few minutes."

He spoke to a clerk and told him to buy two five thousand dollar notes, and immediately after he got through with the committee meeting he said: "Come with me," and we went into the First National Bank.

He said: "Mr. Grant is here trying to sell notes of the Zion's Cooperative Mercantile Institution. I have been all through the store from cellar to garret; they show quick assets of four to one. They are absolutely sound, and I want you to buy two of the notes."

The man said: "Why, we are not buying any notes. Money is half of one percent a day."

"Neither am I, but I am taking care of my friends. This is my friend, Mr. Grant, and I expect you to buy a couple of these notes."

He said: "Oh, give me one; one is enough."

My friend said: "We took two."

The other gentleman said: "If you took two, we will take two."

To cut a long story short, I stayed there not quite a month, and I borrowed \$336,000 at six percent. To my personal knowledge George Romney, one of the truest friends I ever had and a man who had been

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on my note for many thousand dollars without sufficient security when I was in distress, thought it was ridiculous, and so did others of my friends, for me to go East and try to borrow money at six percent. They laughed at the idea and, I understand, talked about it in a meeting, the idea of my attempting to do this; but I not only went and got all I went for, but as Brother Woodruff promised that I should, I arranged for more if needed. (I had a perfect assurance that I would get it, and he said, "You can get a little more if you need it.") Just before leaving for the train in New York I received a telegram asking for \$48,000 more money. I felt sure that it was not needed. I wrote to Hartford asking for \$48,000, and the answer came to me at Chicago that I could have it.

I returned home and found that the extra money was not needed.

This was one of the greatest promises that was ever made, and I was able to fulfil that promise. Not for one moment did I have any fear that I would fail to get the money, because of the promise of that humble, inspired, wonderful man, Wilford Woodruff.

When I returned to Chicago, I stopped to see the president of the bank there, and explained what I had done, and secured the money for the \$12,000 note that he had agreed to purchase. When I called on him on my way East, he did not invite me into the office, but stood behind the counter and talked to me and gave me his advice. When I met him on my way back, he invited me in and was very friendly.

When I got to Omaha I called on the president of the Omaha National Bank as I had promised to do, and told him where I got the money. He immediately telephoned to the president of the Union Pacific System

telling him to come down to the bank. He said: "I want you to meet a young man who has borrowed \$336,000 in New York during the panic and got it at six percent. The Union Pacific Railroad ought to get acquainted with this young man, he is the kind of man the Union Pacific are dealing with."

I am grateful today that I am honored by being a director of that road.

Now, my dear brethren, I could go on talking to you by the hour of things that have come to me that have demonstrated to me beyond the peradventure of doubt the inspiration of the men who have preceded me as the presidents of the Church of Jesus Christ of Latter-day Saints. On the day that Brother Joseph F. Smith bade me good-bye, and he died that very night, he told me that the Lord never makes a mistake. He said: "You have a great responsibility resting upon you. The Lord knows whom He wants to preside over His Church and He never makes a mistake." I can testify to you that He has not made a mistake in my case any more than He did with each and all of my predecessors.

I shall take the time to relate one more incident. Never did Brother Taylor direct the course of the apostles without inspiration, neither did Brother Woodruff, nor Brother Snow, nor Brother Joseph F. Smith. God to my knowledge inspired those men and directed them.

Brothers Francis M. Lyman and John Henry Smith were told by President John Taylor to go to some town—I shall not mention where it is—and to have a man sustained as the president of the stake. Undoubtedly there are some of you men who know where it was, I won't give the name—I won't tell that.

Brother Lyman said: "Why, Brother Taylor, I know this brother,

and I know that the people will not sustain him."

Brother Taylor said: "You and Brother John Henry Smith are called upon a mission to have him voted for and sustained as president."

Brother Lyman later in the day said: "Suppose these people won't sustain that man, what are we to do?"

Brother Taylor said: "But you are called upon a mission to have him sustained; that is what you are to do."

Brother Lyman brought it up again a third time and Brother Taylor said: "Do you understand English? Don't you know what mission I have placed upon you two men? It is to have him sustained."

Later in the day Brother John Henry thought the president had not thoroughly considered the matter, and he brought it up.

Brother Taylor said: "Didn't you hear what I said to Lyman? You two men are called to go to that place and have the people sustain this man."

Brother Lyman gave me the credit of feeding him more meals and giving him more opportunity to sleep in my house than all the rest of his relatives in Salt Lake City combined. He made my home his home during the two years that I presided in Tooele, and after I became an apostle he made my home his home whenever he came in to Salt Lake from Tooele.

As we came past the president's office after our meeting in the Endowment House, he said: "Heber, President Taylor does not understand the condition; those people have rebelled and they will not sustain this man. He was busy with our regular meeting, and he did not get it into his head that it cannot be done. I will step in here. You tell

your wife I will be a little late, but don't delay your dinner until I get there. Go home and eat it, and I will come along later."

I said: "I will wait for you." I thought it wouldn't be long.

He came out in a moment and said: "I wish I had not gone to see the president. Heber, fast and pray for us; I do not see how under heaven we can change this condition. All the bishops and their counselors, the high council, the patriarchs, and the presidency of the high priests quorum have requested that this good brother be dropped and that they have another president. Brother John and I will have to pray all the way from Milford until we get to the place."

WHEN they arrived, Brother Lyman brought all these people together who had signed the petition and said "Now, brethren, we do not want a great number of you men to confess the president's mistakes, but we will step out of the room, and you appoint one man to do the talking. You tell him everything you can think of against the president. If he has forgotten anything, give him a chance to speak again, and then we will come back and hear it all. We have come here to fix up things, and we are going to do just what you people want us to do."

When they got into the other room John Henry said: "For heaven's sake, Lyman, did you lose your head? They want a new president, they have signed their names for a new president."

Brother Lyman said: "Well, it must have been a slip of the tongue. We will have to pray just that much harder."

When the man who had been selected to be their spokesman got through with his talk of nearly an

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hour, Brother Lyman said: "Has he forgotten anything?"

They said: "No, he has told the truth."

Brother Lyman said: "Well, that is marvelous. We had never dreamed that this man had so many faults and failings. Really, if there is somebody who would like to tell something good about him we would like to hear it."

A man got up and said: "I can say something good about him, about his generosity, his liberality." Then he commenced weeping, and said: "Brother Lyman, will you scratch my name off that list and let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?" About one-third of them got up.

He said: "Well, you may go home, it is rather late, and the others of us will discuss this matter further."

He then said to the spokesman: "Get up and tell that story again, because it is news to us; we never dreamed this brother had so many failings."

So the man got up and told it over again.

Another man jumped up and said: "Brother Lyman, please take my name off that list. Let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?"

About half of them stood up.

He said: "All right. Your folks are wondering why you are out so late; we will excuse you."

Then he said to this man again: "Now get up and tell us that story again."

The man got up and told the story once more.

Brother Lyman said: "Two men have tried to tell something good about this man and failed, but have

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asked permission to vote for him tomorrow. Is there anybody else here who feels to sustain him?" And they all stood up.

He said: "All right. Good night, brethren." And he turned to John Henry and said: "John, will you sustain him?"

John laughed and said: "I will."

By this time I think it was after half past twelve or one o'clock in the morning. The next morning Brother Lyman was able to say to the people: "All of the bishops and their counselors, the high council, the patriarch, the presidency of the high priests quorum, every one of them has asked permission to vote for Brother So and So as the president of your stake, and we have agreed to let them do so. If any of you want to vote the other way there will be no condemnation." They got a unanimous vote to sustain that man as president of the stake.

When Brothers Lyman and Smith returned they made their report of what had happened. Brother Taylor, when something pleased him immensely, used to shake his body and laugh; and he said: "Twins, twins, twins, (he nearly always called those two men twins) it wasn't such a hard job after all, was it? Now, this brother is a big-hearted, fine man, but he makes mistakes. He is sick abed now, and he never would have recovered, he would have died a broken-hearted man if he had not been sustained. He will be well in three months and feeling fine. Go down there and put your arm around him and say: 'Now that the people are loving you and have unanimously sustained you, don't you think it would be well to resign?' and he will jump at the chance and you assume the authority to accept his resignation."

And that is how it worked out.

THERE are things that I could go on by the hour telling you regarding advice given by President Taylor. You have all seen in *The Improvement Era* the account of my nearest and dearest friend's staying in the army—Richard W. Young—under the advice of President Taylor, and how it worked out. It was marvelous.

I want to tell you that starting with Brigham Young and coming down to your humble servant, the Lord has been with us and has directed this Church. May the Lord help us so to live that you will sustain us, and may I never live long enough that when I am in favor of a thing and all the brethren are in

favor of it, such as was the case when we were opposed to bringing whisky back, that Utah and the Mormons will be in opposition to us. I would almost have staked my life, knowing that the people know that we did not want to have whisky again, that the people would not have voted to bring it back. If we would pay our tithing to God, and if we and all the people of this nation would stop using tobacco and drinking tea, coffee, and liquor, I do not care if this war cost \$110,000,-000,000—we could pay it all.

God bless us by His Spirit always, I ask it in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We who work with President Grant know that he is a prophet of God, that God does direct him and give him His inspiration, just as he has testified to us about his predecessors.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

BRETHREN, it is a pleasure to be here in this meeting at the General Conference.

We are highly blessed in having with us this morning President Grant, and to see that he is holding up splendidly and that he speaks with power and authority. We rejoice to sit under the sound of his voice, and I am sure it will be a pleasure also to the brethren who are assembled to hear from the counselors in the Presidency, the Twelve, and other Authorities in the order in which they will be called. These men are clothed upon with power—the power of the Priesthood. I take it that every man in this room this morning holds the Priesthood because the Priesthood has been vested with great power and authority and that is shown by the

printed word, by the revelations of God unto His Church.

If a man would ascend to exaltation and glory he must have the Priesthood. Without the Priesthood we are helpless. With the Priesthood we can accomplish much.

I take very great pleasure, my brethren, in referring you to the eighty-fourth section of the Doctrine and Covenants, which is a revelation from God and refers to the work in which we are engaged. Of necessity I must speak very briefly. I will read a few words from this revelation, commencing with verse 32:

And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have

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called and sent forth to build up my church.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (D. & C. 84:32-44)

There is much more, but you can see from that which you have heard that the Priesthood truly has great power, and unless we make up our minds to magnify the Priesthood, it would have been better that we had never had it. It is like a two-edged sword that cuts both ways, cuts to the right and cuts to the left. It also condemns those who receive the Priesthood but fail to

magnify it. It is made very plain here and that is one of the characteristics of the revelations of God; they are adapted to our understanding by simple language, without scientific phrasing. So that the young, even the young men of the Aaronic Priesthood can comprehend much of the foregoing revelation because of the simplicity of the language in which it was given.

I wish to bear to you, my brethren and sisters, my testimony. I know that this is the Church of Jesus Christ our Lord and that He is in communication with the Church. The spirit of revelation is with us, and that is why we should seek the word that is given.

I know that Joseph Smith was a true prophet of God, a mighty messenger of truth, and a great builder of faith, and that his successors have worked under the influence of the Holy Spirit continually to strengthen the Church. I can assure you, brethren, that this people will carry on the kingdom of God by their faithfulness and devotion to the work. I am happy to be in the harness. I feel that I am in absolute harmony with the First Presidency, my file leaders, and with my brethren of the Twelve with whom I am intimately associated. I testify to you that it is the truth that the Presidency and the Twelve and the Assistants to the Twelve, the First Council of Seventy, the Presiding Bishopric, the Acting Patriarch, and many others are following along the path of rectitude and faithfulness, and in the end, brethren, the Lord will triumph, His Church will flourish and His faithful people, the members of the Church, will be saved and exalted in His presence.

Now I feel to ask the Lord to bless us and to guide us continually, that we may not be overcome by temptation and lose the spirit and power that is upon us, I humbly pray in the worthy name of Jesus Christ, our Lord. Amen.

The congregation sang three verses of the hymn, "I Know That My Redeemer Lives" (Hymn Book, page 158).

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

HIS seems like old times. When I was a new member of the Quorum of the Twelve a group like this used to assemble in this building after every General Conference, and we listened to the instructions of the General Authorities of the Church. The presidents of stakes and associates went back to their fields of labor feeling that they had indeed waited upon the Lord, and not in vain.

I trust that this morning I may be led to say something that will be helpful, because it seems to me that some kind of encouragement is most desirable just now.

There are in the Church of Jesus Christ of Latter-day Saints today 892,080 members. They have been gathering from the nations of the world during one hundred twelve years, in the face of almost constant opposition and often during bitter persecution. We are representatives of those faithful souls who had the courage to face the wilderness and endure privation that they might worship God according to the dictates of their consciences. In 1846, when the Pioneers left Nauvoo, Illinois, and vicinity, they had been stripped of nearly all their possessions. They had been robbed and plundered by so-called Christians. In 1847 they came into this Indian country to find peace, believing that God would overrule their distresses for good, which He did, most wonderfully. In a few weeks the leaders went back to Winter Quarters for the main body of the Saints, and they left Patriarch John Smith, the uncle of the Prophet Joseph Smith, to preside over this section of the country, designated as "The Salt Lake Stake." He was not a strong man; he was rather frail, albeit a man of great faith.

Today, with the world in the condition it is, it seems a wonderful privilege to be called together here, you men who are presiding as the leaders in the stakes of Zion, you men who have been set apart to represent God in the

districts in which you labor, and to follow the leaders of the Church who preside over you.

These are perilous times, brethren, I have no doubt that many of you here have seen your sons depart to join the armed forces of the United States and have mourned that it was necessary for them to go. When they return, if they have kept the commandments of God, they will have witnessed His power and His strength in their preservation. This is not the Church of Joseph Smith or Brigham Young. It is not the Church of any man. This is the Church of Jesus Christ, our Lord. He has given rules to govern it and made them so plain that a wayfaring man, though a fool, need not err in following His teachings; yet there have been those in the Church who have failed, who have fallen by the wayside, who have come under the power of the adversary and surrendered to evil. But those who have kept the commandments of God, those who have stood in the places to which they have been called, those who have been the leaders in Israel from the beginning, who have kept the faith, have been magnified, honored, and sustained by our Heavenly Father until the time came for them to return to their Maker.

I say to you brethren this morning, I say to all of us, because we are all responsible, that here in this room today is the leadership of the Church of Jesus Christ of Latter-day Saints. This group is the one that has been chosen by the Lord to carry on His work and to preside over the organized stakes and missions of Zion. We are permitted to assemble in peace and quiet notwithstanding the terrible conditions in the world. We have been chosen and set apart by those who have the authority to call us to serve. We are in this house that was erected many years ago by faithful Saints. We are here to worship God and to honor Him and to be instructed by Him through His faithful servants.

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AFTER these conference meetings are over, you brethren will go back to the stakes of Zion over which you preside. If we have sought the Lord we shall be strengthened, our faith will be increased, our power to direct will be increased, and we will not feel the weakness that possesses men when they are left alone. Rather we will feel the strength and power of our Heavenly Father, for He helps us.

The responsibility that comes to all of us when these honors have been bestowed upon us is tremendous. I hope that none of the members of the Church who have been called to preside in its various departments will feel that they can make it secondary in their lives. You who are here today must know that it is your duty first of all to learn what the Lord wants and then by the power and strength of His holy Priesthood to magnify your calling in the presence of your fellows in such a way that the people will be glad to follow you.

This is a day of proving ourselves, a day of trial. This is a day when men's hearts are failing them with fear. When the multitudes in the world are asking themselves what the end will be. A few inspired men know what the end will be. The Lord has told us what would occur, in these books that are upon this stand, this wonderful library that I hold in my hand. He has given us the information that we need to adjust our lives and to prepare ourselves that no matter what may transpire we will be on the Lord's side of the line.

When Moses led Israel from Egypt through the wilderness and into the promised land, Amalek attacked Israel at Rephidim. Moses directed Joshua to choose fighting men to protect Israel. Moses, Aaron, and Hur went to the top of a hill overlooking the battlefield. While Moses held the rod of God above his head, Israel prevailed, but when he let his hands down because of weakness, Amalek prevailed. A stone seat was provided and Aaron and Hur held up his hands in order that the blessings of God could flow to Israel that their warriors might prevail and

the battle was won. The power of God was upon Moses and remained with him until he had finished his work. When he had the support of his people they too were blessed, and so it has been with every servant of the Lord who has presided over Israel.

How grateful we must all be to see the President of the Church stand here this morning, in spite of physical infirmities and advancing years, and yet with that testimony burning in his heart that God gave to him when he was a youth. He has here testified to us of the power of God which has been made manifest unto him. President Grant has been an example of devotion and a tower of strength in this Church. He has been a friend-maker among the gentiles of the world because the Lord has made him so.

We sit here this morning under the inspiration of his voice, and just as long as the Lord holds up his hands, just as long as he presides over this Church, it matters not how many years it will be, our Heavenly Father will give him strength, power, wisdom, judgment, and inspiration to talk to Israel as they need to be talked to. We, in following his leadership, must be like Aaron and Hur of ancient times; we must uphold his hands, that through him the Lord will let the blessings of heaven descend on us and this people.

His counselors will likewise be blessed, and they will be united together and they will carry on, and when they are united in the things pertaining to the gospel of Jesus Christ, they will be our leaders and our directors, and we will do well to listen to their voices and follow the example that they set us in all righteousness.

This morning hundreds of thousands of your associate members of the Church would like to be here. Yet out of our entire Church membership we are permitted to be present. But with this group rests the leadership of the Church, and if we wait upon the Lord as we should, if we have come here with the spirit of worship, if we have set aside our personal affairs to make first the kingdom of God and His right-

eousness, we will go from here renewed in strength and power; the assurance will increase in us that this is God's work, and we will have strength in the communities in which we reside and preside, to say, "This is the way of the Lord; walk in it," and the people will know by the spirit that we possess that we are really His leaders.

Brethren, it is no trifling affair. You cannot neglect the business of the Church, as the presiding officers of the stakes of Zion, and expect the Lord to carry on. He desires to do it through you. You have been given divine authority. It comes through only one source, and that is our Heavenly Father. He will expect each of us wherever we go, when this conference is completed, to hold the banner of righteousness aloft and teach by example as well as precept those to whom we minister, the gospel of Jesus Christ our Lord.

The world is in a serious condition, but we need have no fear if we do what the Lord has asked us to do. This is His world. All men and women are subject to Him. All the powers of evil will be controlled for the sake of His people, if they will honor Him and keep His commandments; He has told us that in the latter days conditions would be such that people will be in fear and doubt. He has told us that the time would come when the elements would not only threaten but also that men would hate one another and seek to destroy one another and that the wicked should slay the wicked. When we see the condition that is in the world today, how grateful we ought to be that our forebears were called from the midst of the nations and guided into the gathering place of the Saints in the tops of these everlasting hills. We should prepare to send forth sons and daughters, keeping the commandments of God, to preside in the various departments of the Church, not only in the organized stakes, but as missionaries in many parts of the world where stakes are not yet organized.

The missionaries of this Church should be as a light set upon a hill wherever they go, and they will be if

they keep the commandments of the Lord. They will be able to teach the truth if they are worthy of the companionship of that sweet spirit that comes from our Heavenly Father.

Upon us who remain at home, those that are holding positions among the organized stakes of Zion, who have been called to teach and guide not only by precept but by example, upon us devolves a responsibility that our Heavenly Father will hold us accountable for, and if we will but do our best, He will bless us in it.

No matter whether the clouds may gather, no matter how the war drums may beat, no matter what conditions may arise in the world, here in the Church of Jesus Christ of Latter-day Saints, wherever we are honoring and keeping the commandments of God, there will be protection from the powers of evil, and men and women will be permitted to live upon the earth until their lives are finished in honor and glory if they will keep the commandments of our Heavenly Father.

When you return home from this conference, remember the things that have been said here by those who have been called to speak. Remember the testimonies of truth that have been borne in your hearing, and in addition, know that God has given to you a great library of scripture and instruction for your guidance that has accumulated during the ages and He will add to it in the future just as rapidly as we fulfill His desires in the things that are already revealed.

God lives. Jesus is the Christ. The Church of the Lamb of God is upon the earth. The power of the holy Priesthood is here, and no evil power can stay its progress. It remains for us to demonstrate whether or not we will do our part and merit exaltation.

As I stand here in humility before you, I realize the blessings that the Lord has bestowed upon me, one of the weakest of your number, frail in physical strength. When I recall the many blessings that have come to me through my forebears who have been faithful, I realize what they are expecting of

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me, honored as I have been, I feel my limitations and the necessity of drawing near to the Lord, I desire the fellowship of my brethren and sisters in this Church.

There are none of us but will make mistakes, not any of us but will fail to interpret some things properly; but if we will do our best, if we determine in ourselves to be what God would have us to be, if we will set our own homes in order, and then go forth to set in order the departments of the Church in which we are called to minister, our Heavenly Father will be with us to guard us, and the strength that we need will be with us, but without His guidance we will not succeed.

I pray that the Spirit that directs those who keep the commandments of our Heavenly Father may be with us always, that we may have power to understand, that we may have the strength to resist the temptations of the adversary, for we will all be tempted, that we may be able whatever the circumstances may be to place our all upon the altar, as many of our forebears have done, and say to our Heavenly Father, "Whithersoever thou desirest me to go, I will go."

In the stakes and wards in this Church, you men must be towers of strength among the people all the time. You must be what God intended you to be when He gave you the authority that has been conferred upon you. You must be willing to make the sacrifices; and when I say you, I mean all of us. That will be required of us in order that we may be worthy to hold our places among the children of men, and if we will do that, men and women everywhere seeing our good works will be constrained to glorify the name of our Heavenly Father. It is not the position that we occupy that gives us power; it is righteousness that gives us power; it is keeping the commandments of God that will give us understanding. Having been set apart for some particular duty, will not be sufficient; but having been set apart, if we are worthy, the Spirit of God will dwell in us, and we will be among the people as a light

to guide their footsteps, and they will know that the leadership that is with us is of our Heavenly Father.

I DESIRE with all my heart to be worthy of the position to which I have been called. I desire to be worthy of the companionship of my associates in the leadership of the Church. I here desire to thank my brethren, President Grant and his counselors, the members of the Quorum of the Twelve, the First Council of the Seventy, the Presiding Bishopric, and those who have been called to associate with these men. In these men I have seen the power of God made manifest, and I thank them for the privilege I have had of working with them—not to work out my own desires and ambitions, but to unite with them in carrying forth the program that God has given to the children of men, without which this world is condemned already. If this body of men cannot rise to the majesty of the power that God has given to them and build upon the foundation of faith and righteousness, there is little hope for the world; but if we do our part, if we will keep the commandments of God, if we will love one another and observe the commandment of the Savior that we love our neighbor as ourselves, then will we have strength, and power, and wisdom, and might, among the children of men, and the people of the world will love us, and they will not hate us because they will see in us the riches of righteousness and the blessings which come from the power of our Heavenly Father.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, and that the Church with which we are identified, was organized through him by our Heavenly Father and His Beloved Son, Jesus Christ. I know these things, and there is no other way under heaven whereby men may gain a place in the celestial kingdom but through the plan that God has given the children of men, of which we are made partakers. I know this as I know that I live, and knowing it, I desire that we may prove worthy. With all my heart I pray that we may be content to live in

the lowly brackets of life; not with all the riches that the world desires and clamors after, but that there may be in our lives a richness of love and hope and charity wherever we go.

I pray that our homes may be the abiding place of prayer, and that our sons and daughters may be worthy exemplars of the cause and represent us favorably wherever they may go.

Brethren, let us not think that this Church will go on just as well if we fail. The Church as a whole will, but I want to say to you that the department we are expected to direct will not go forward as long as we stand in the way, so let us adjust ourselves if necessary. Let us live so that every night when we kneel to pray and every morning when we bow before the Lord in thanksgiving, there will be in us the power to open the heavens so that God will hear and answer our prayers that we will know that we are approved of Him. We can do that, brethren, better than we have ever done before. If there ever was a time when it was needed, it is this particular period in which we are living.

I humbly pray that God may give us power and strength to resist evil and temptation and to put aside from us the selfish motives that characterize so many of His sons and daughters, that we may let our light so shine every day

that others observing our good works will see in us righteous leaders that they will be glad to follow. I pray that these men who preside over us, this Presidency, may have the joy of always being united in their leadership and that we may be united in our membership when they shall speak in the name of the Lord to the Church.

Again I say I know that this is God's work. I may not be with you very long, my brethren. I have passed the years of some of my forebears a long way, and I am amazed that I have been permitted to stand among you as long as I have with my many illnesses, but I desire that as long as I live that I may enjoy the Spirit of God, the spirit of fellowship, and brotherly love. When I think of your homes, I would like to know that there is love in every heart for one another; then I will know that there will be love in God's heart for us, and there will be an assurance that He will bless us as we need blessing.

That this conference may be notable for the spirit that will be distilled upon us, even as the dews from heaven, and when it is over that we may go to our various departments renewed and invigorated, and determined more than ever to be worthy of the high calling that has been made of us and conferred upon us, I humbly ask in the name of Jesus Christ our Lord, Amen.

ELDER MARION G. ROMNEY

Assistant to the Council of the Twelve Apostles

I DESIRE to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of "the truth" and these "men" jointly, because it is impossible fully to accept the one and partly reject the other.

I raise my voice on this matter to warn and counsel you to be on your guard against criticism. I have heard some myself and have been told about more. It comes, in part, from those who hold, or have held, promi-

nent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, "We are members of the Church, too, you know, and our feelings should be considered."

They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the

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guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.

Such a spirit leads to apostasy. It is not new. It was prevalent in the days of Jesus. Some who boasted of being Abraham's children, said of the Son of God: "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." (Matt. 11:19) But those who stood by Him enjoying the spirit of truth knew Him, as did Peter, who said "Thou art the Christ, the Son of the living God."

In the days of the Prophet Joseph, there was criticism against him and the counsel he gave. Some of the leading brethren of the Church charged him with being a fallen prophet. They did not deny the gospel, but they contended that the Prophet had fallen.

Those were critical times for the Church. They have now long since passed into history, but the records remain. The issues are now clear. Joseph Smith was the Lord's prophet, and so continued, notwithstanding all the abuse directed at him. He now sits enthroned in yonder heavens, and those who criticized him apostatized and left the Church. Thomas B. Marsh, who left the Church in 1839 because he became jealous of the Prophet, found his way in 1857 to Salt Lake City, and in addressing the Saints, said:

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping if you are such as the Lord loves. But if you will take my advice, you will stand by the authorities.

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As we look back upon these important events, it seems that the issues were always so clearly drawn that anyone could have seen the truth. And yet, there seem always to have been great intellects on the side of error. This is one of life's tragedies. Surely there can be nothing of more importance than to be always and everlasting on the side with truth as we meet the complex problems of our lives. It is comforting to know that that is where we may be if we will but hearken to the spirit of truth. For the Lord has said that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, *that hearkeneth to the voice of the Spirit.*" (D. & C. 84:46) That this is no idle promise is shown by the fact that on nearly all occasions there have stood with God's spokesmen those who were loyal to the truth and to the men whom God had chosen to lead the cause of truth. At the time of the attack on the Prophet in Kirtland, Brigham Young was present, and when the criticism was expressed he arose and in plain and forceful language said that Joseph was a Prophet and he knew it, "and that they might rail and slander him as much as they pleased, they could but destroy their own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell." Later he said:

Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: "Ye elders of Israel: Now, will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it!" Not one of them could do it. When I saw a man standing in the path before the Prophet,

I felt like hurling him out of the way and branding him as a fool.

Here was loyalty, loyalty both to the truth and to the man whom God had called to represent it.

Why was it that the vision of Brigham Young was clear and that of Thomas B. Marsh was cloudy; that Brigham Young remained true to the Prophet, and that Thomas B. Marsh criticized him? It was because Brigham Young always hearkened to the spirit of truth, and Thomas B. Marsh did not.

LAST October, I attended an out-lying stake's conference. A number of the speakers had just attended for the first time a general conference. Their reports were soul stirring. One bishop wished that every member of his ward might attend just one conference in the tabernacle. Another, when he stood with the vast congregation for the first time, was so moved that tears ran down his cheeks, and his voice so choked that he could not join in the singing. A third was impressed with President Grant's closing remarks. He said as he finished his talk: "Three times the President said 'I bless you, I bless you, I bless you.'"

In another outlying stake, an ex-bishop said to me that the conference was nothing but a political convention. In another a man said that whether he would follow the counsel of the leaders depended upon what subject they discussed.

How are these different responses accounted for? I will tell you. The members of the one group were observing and keeping the commandments of God, and the others were not; one group was walking in the light of truth, and the other was in the dark; one group enjoyed the *Spirit of the Lord*, and the others did not.

If we are to be on the side of truth, we must have the Spirit of the Lord. To the obtaining of that spirit, prayer is an indispensable prerequisite. Praying will keep one's vision clear on this question of loyalty as on all other questions. By praying I do not mean, however, just saying prayers. Prayers may be said in a perfunctory manner. Access to the Spirit of God, which is a directing power, cannot be so obtained. The divine injunction to pray is not to be satisfied in a casual manner nor by an effort to obtain divine approval of a predetermined course. A firm resolve to comply with the will of God must accompany the petition for knowledge as to what His will is. When one brings himself to the position that he will pursue the truth wherever it may lead, even though it may require a reversal of his former position, he can, without hypocrisy, go before the Lord in prayer. Then, when he prays with all the energy of his soul, he is entitled to and he will receive guidance. The mind and will of the Lord as to the course he should take will be made known unto him.

I assure you, however, that the spirit of the Lord will never direct a person to take a position in opposition to the counsel of the Presidency of His Church. Such could not be, and I'll tell you why. The Spirit of the Lord is "truth." The Prophet Joseph Smith says that "The glory of God is intelligence, or, in other words, *light and truth*."

The Presidency, in directing the Church and its affairs and in counseling the people, do so under the directing power of this "*light and truth*." When a man and the Presidency are both directed on the same subject by "*light and truth*," there can be no conflict. And so, my brethren, all who are out of harmony in any degree with the Presidency

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have need to repent and to seek the Lord for forgiveness and to put themselves in full harmony.

In response to a contention that to follow such a course is tantamount to surrendering one's "moral agency," suppose a person were in a forest with his vision limited by the denseness of the growth about him. Would he be surrendering his agency in following the directions of one who stands on a lookout tower, commanding an unobstructed view? To me, our leaders are true watchmen on the towers of Zion, and those who follow their counsel are exercising their agency just as freely as would be the man in the forest. For I accept as a fact, without any reservation, that this Church is headed by the Lord Jesus Christ, and that He, through the men whom he chooses and appoints to lead His people, gives it active direction. I

believe that He communicates to them His will, and that they, enjoying His spirit, counsel us.

The Savior Himself gave us the great example on this point. As He labored and suffered under the weight of the sins of this world in the accomplishment of the great atonement, He cried out in the agony of His soul, "O my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt." (Matt. 26:39) And so saying, He subjected Himself to the will of His Father in the consummation of His supreme mission. Who will say that in so doing He surrendered His free agency?

That we may all have the vision and the courage to be loyal to the truth and loyal to the men whom God has chosen to lead in the cause of truth, I humbly pray, in the name of Jesus Christ. Amen.

ELDER THOMAS E. MCKAY

Assistant to the Council of the Twelve Apostles

It is a very great privilege for me to be associated with such fine, outstanding men as are here present, and I express my thanks humbly and before you brethren, to my Father in heaven for this privilege. I am very thankful also to be able to report the conditions in the missions included in the European group as very favorable. All those missions are functioning, and most of them are making progress. Some of them are handicapped in the holding of their meetings; especially has that been the case during this past winter because of the lack of fuel and light. They are continuing, however, to hold all meetings, including their district conferences, but they must all be held during the daytime. Generally the sacrament meetings convene immediately following the Sunday school, and the Priesthood, Relief Society, and M. I. A. gatherings are held at the same time.

We continue to get letters; but, of course, as you know, they are all censored. A report just received yesterday from the Danish Mission was sent by regular mail on the eleventh of October. It had been censored by both the German and the English authorities, but it came through in its original form. On one end of the envelope was stamped *Geoffnet*, the German word for opened, and on the other end *Opened by Examiner*, the words used by the English censor.

In that report it stated that thirteen members had been baptized for the ten months ending October 27, 1941.

The letters and reports from the British, South African, Swedish, and Swiss Missions and the French, Swiss, and Syrian Districts come through quite regularly, while those from the other missions since the United States entered the war are very irregular; some of my letters are being returned, with the

words "Service Suspended. Return to Sender," stamped on them.

The yearly report from the Swedish Mission shows an increase of twenty-two percent in tithing over last year, and twenty baptisms.

The British Mission also is doing exceptionally well. They have home missionaries. It is their aim to have such missionaries in every branch. They report for the year 1941 sixty baptisms and a very substantial increase in tithes and fast offerings. From a letter received day before yesterday, the following paragraph is taken:

I regret to inform you that we have been advised by the Air Ministry in London that Pilot Officer Hugh Card Brown is posted as missing. A telegram, we learn from the same source, has been sent to his parents. The news is a very great shock to us. We saw him two days ago, smiling and bright, full of life and joy. We spent an evening with him in town. He was in London for a couple of days to undergo medical examination, which he told us was A-1. We all feel very keenly the sad news. We are fasting today with hope and prayer that he is safe. We are awaiting further news from the Air Ministry in London. This information was received last night, that is, March 17, 1942.

I am sure that hundreds of us here have also united our prayers with members of the British Mission that our young pilot officer, Brother Hugh Card Brown, is still safe.

Many families are afflicted as are President Hugh B. Brown and his family, and thousands of others, I fear, will be before this war is ended. As you know, President Brown and his good wife, Sister Zina Card Brown, were presiding over the British Mission when war was declared; they evacuated all missionaries in the British Mission at that time.

In speaking of our soldiers may I presume to recommend that it be a Priesthood project to write at least once a month to the members of the Priest-

hood quorums who are in the service. The personal welfare committee, presided over by the president of the quorum, should follow this up. We cannot estimate the good that will come from these letters, especially to members of the quorum, who have been, perchance, inactive at home. There are many very interesting events that can be told that will be very beneficial to these members of the quorum. May I suggest also that others be instructed to write? These soldiers should receive a letter weekly at least. I am sure, and I testify, good will come from this method if it is followed up.

I desire also to express before sitting down my great appreciation for the opportunity I have had of visiting so many of the stakes and one mission. I did enjoy my visit to the Eastern States Mission. President Gustave A. Iverson and his good wife are doing a splendid work, working too hard, but they certainly have the love and respect of all the missionaries. Two groups there are doing especially good work with their singing: The Mormon Missionary Male Quartet of Philadelphia, and also the Ensign Chorus, comprised of mixed voices. They seem to have no difficulty in getting permission to sing over the radio, and at the same time announce their conferences and other meetings.

I appreciate also the opportunity I have had of meeting and getting better acquainted with you presidents of stakes. My faith in the inspiration of the leaders of the Church has been encouraged and strengthened since meeting you men. I testify that these men—these leaders—are called of God and they are inspired in their leadership. May God continue to bless them, and bless you, and bless our boys in the service, and also our members in the war-torn countries, I pray earnestly in the name of Jesus Christ. Amen.

As a closing number, the congregation sang the hymn, "Redeemer Of Israel" (Hymn Book, page 212).

Elder Arnold D. Miller, President of the North Davis Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

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AFTERNOON MEETING

The second session of the Conference was held in the Assembly Hall Saturday afternoon, April 4, at 2 o'clock.

President Heber J. Grant was present and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the meeting.

The congregation sang the hymn, "Come, Come, Ye Saints" (Hymn Book, page 58).

Elder David Smith, President of the North Idaho Falls Stake, offered the opening prayer.

The congregation sang the hymn, "Now Let Us Rejoice" (Hymn Book, page 198).

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

BEFORE the Savior took leave of His disciples in Jerusalem He promised them that He would send the Holy Ghost after He had gone. That promise was fulfilled, as you know. The brethren and people had a wonderful pentecost.

The first temple built in this gospel dispensation was dedicated on the 27th of March, 1836, in Kirtland, Ohio. The Sunday following, on the 3rd of April, while the Prophet Joseph and Oliver Cowdery were in the temple they had a wonderful manifestation. The Lord appeared to them; the veil was taken from their eyes; they saw Him and heard Him. Among other things, He accepted of the dedication of that house and the sacrifices made by the people who in their poverty had in a very short time erected the building and had it ready for dedication.

After this vision closed, Moses the prophet appeared to Joseph and Oliver, and conferred upon them the keys of the gathering of scattered Israel from the four quarters of the earth, and the return of the lost tribes from the north.

And when this vision closed, Elias, who lived in the days of Abraham, appeared and conferred upon them the keys of the Abrahamic dispensation,

saying that "in us and our seed will all the nations of the earth be blessed."

And then appeared Elijah, the prophet, who said he had come in fulfilment of the prediction of Malachi, saying that before the great and dreadful day of the Lord should come He would send Elijah the prophet to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole world be smitten with a curse. Said he: "Therefore I commit unto you these keys, and by this ye may know that the great and dreadful day of the Lord is nigh, even at your doors."

This was a wonderful pentecostal occasion in this dispensation.

This conference is peculiar, and I suppose before it is over it will be a veritable pentecost. Not such as those had in the primitive Church and those in the early rise of this Church, perhaps. I sincerely hope, however, that the Spirit of God will be poured out upon us, and its power be made manifest, that we will all be satisfied and feel that it has surely enriched our souls to be in attendance at this conference.

In the time allotted to me to speak on this occasion, I have thought to speak upon a subject, the most glorious of all gospel subjects, in which is involved

one of the greatest, if not the greatest, responsibilities that God has placed upon us as a people, that of looking after our kindred dead.

I call your attention to the statements of the Prophet Joseph to the Saints, recorded in the Doctrine and Covenants, and known as the 128th section. In the 17th verse of that section He speaks of baptism for the dead, and says: "This most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead." And as you know, brethren, baptism and confirmation are necessary to man's salvation—the door into the kingdom. There are other sacred, saving ordinances of the gospel that we might say are on a par in necessity for men's salvation; they are for the living and for the dead. We are not called upon as members of the Church to do genealogical research and temple ordinance work—as we are called to go out into the world to preach the gospel, but we have the responsibility pertaining to our kindred dead, and we are urged to do our duty to them, as we are urged by those in authority, to attend to our other religious duties—the payment of our tithes and the keeping of the Word of Wisdom, the attending of our sacrament meetings, our quorum meetings, to our prayers, etc. This responsibility is one that the Lord has placed upon us. The Prophet Joseph has left on record this statement among his gems, *Compendium*, page 284:

The greatest responsibility in this world which the Lord has laid upon us is to seek after our dead.

To seek after our dead means to find them out by genealogical research, to obtain the information regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day, month, and year of his birth; the town, county, and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete identification.

However, we do work for people where we are not able to obtain complete information. As you know, brethren, this information must be had concerning our dead before we can go into the temple and do the work for them. It places the principle of genealogical research, so far as our dead are concerned, on a par in importance with the temple work which we do for them. And when the Prophet says, "The greatest responsibility in this world that God has placed upon us is to seek after our dead," it means the responsibility of finding them out by genealogical research and then going into the temple and receiving for them those saving ordinances.

You will notice that the 110th section of the Doctrine and Covenants, from which I have quoted, is an account of what we call the pentecost of this dispensation. An account is there given of Elijah's appearing and committing to Joseph and Oliver the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers. About the time of this manifestation—which was on the 3rd of April, 1836—the spirit of Elijah seemed to be abroad among the people of this world. I am told that the Parliament of Great Britain in that very year made provision for the keeping of certain records throughout the empire. Those records were to have the information that would identify the various individuals, just such information as we need in our temple work and in our genealogical research work—records of birth, of baptisms, of marriages, death, and burials. From about that time there has been among the people of the world a spirit and desire to know more about their ancestors than ever before. Men and women of intelligence and means are spending their means and time in genealogical research, and those family histories find their way into the genealogical libraries which have grown up all over the land in this and other countries, and are accessible to the Latter-day Saints.

The Genealogical Society of Utah has for years been gathering copies of

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records that are kept in other countries and they are accessible also to the Latter-day Saints here in the Genealogical Library of Utah in Salt Lake City.

So if the Lord has moved upon the minds and hearts of men and women not of the Church to gather this needed genealogical information, it is important that we do our part, and make use of that information. It is the work and the glory of God the Eternal Father to bring to pass the immortality and eternal life of man, living and dead. He is dependent upon His living children here to assist Him, and particularly the Latter-day Saints.

I could tell you an experience of my own family, showing how the Lord moves upon the hearts of men and women in this Church to obtain the information that is necessary in order to do our duty to our kindred dead. And be it known, brethren, that not only has God laid this responsibility upon us, but it is one that is inherited. We will have to account to Him for the way we have done or neglected to do this important work in this Church. We will meet our kindred dead, and we will have to account to them also.

I often remark that we are indebted to our parents for our life, for our existence here upon the earth, for the good name that we have inherited. The Bible tells us a good name is more to be desired than great riches. It certainly is a valuable asset in a man's life. If we are indebted to our parents for all that we have inherited—good name and attributes and qualities of high degree and our life of existence here—we are indebted to our grandparents who gave us those parents; to our great-grandparents who gave us grandparents, and so you may go back as far as you can trace. We are indebted to our ancestors, not just our parents, for that which we have inherited, and among them no doubt are thousands of God's noble sons and daughters who have lived their lives here upon the earth the best they knew how, perhaps, and served the Lord according to their understanding of what is right and proper and have gone to the other side. They will hear the gospel taught while

they are in the spirit; the gospel is for all men, the living and the dead. The scriptures tell us that "until the law sin was in the world; but sin is not imputed when there is no law, and where there is no law there is no judgment; where there is no judgment there is no condemnation." And in justice every man must be taught the gospel here or hereafter and the Lord has graciously made provision to that end.

Now when we go on to the other side what kind of accounting will we have to make to our kindred ancestry to whom we are so much indebted? Suppose we have not gone out of our way to obtain knowledge of them—will it be sufficient justification on our part if we have to say that we did not know them? I am sure it would bring a reproach from them, and they might very properly say that "if you did not think enough of us to make a search to find us out and do this work for our salvation and progress, on whom may we depend? Have you sons and daughters or brothers and sisters who are going to look after us? Where are our hopes? How long will we have to be in this condition?"

I wonder, brethren, leaders in Israel, shepherds of the flock, if we have thought this thing over seriously, and if we have taught it to the people and are continuing to teach it and to set an example before them?

I want you to know the attitude of our present President upon this important subject. This I take from *The Improvement Era* of November, 1941. President Grant said:

To my mind one of the greatest and grandest and the most glorious of all the labors that anyone can be engaged in is laboring for the salvation of the souls of their loved ones, their ancestors who have gone before, who had not the privilege of listening to the gospel and embracing it.

President Grant believes that we should be doers of the word and not hearers of it only, deceiving ourselves. He has set us a wonderful example himself going through the temple for the dead, and employing others to as-

sist him, and it is perfectly legitimate if we cannot go ourselves—you men are busy men, it may be that you cannot go to the temple as frequently as you would like—there are poor men in this Church who are perfectly willing to represent you in doing this endowment work, and be it known that all the other temple work will be done for you gratuitously by the workers at the temples if you desire them to do so. After you obtain the genealogical information and present it at the temple, just the endowment work is exacted from you. Of course if you can do all the other work, it will be so much better; we cannot expect poor people to do the endowment work for us for nothing. For fifty cents we can employ a poor man—I say poor, one whose finances are such that he is willing to do that work for us, provide his own temple clothing and keep it clean and for the price named.

Some person has put into the mouth of the Savior these words:

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

In other words, we kill three birds with one stone. Here is an opportunity to kill four birds with one stone: I employ a man to do this work for me, I benefit myself. I am helping one who

is needing help—the living—and redeeming my dead. By redeeming the dead I am helping my Father in heaven and His Son Jesus Christ—a glorious work.

Because of the greatness of the responsibility of it, brethren, the blessing is correspondingly great, if we discharge ourselves faithfully of the responsibility; and I can say the consequences of entire neglect of this responsibility are correspondingly great.

You know how it was with the rich man, according to the parable by the Savior, who neglected to feed the poor man Lazarus. When the rich man died, he was consigned to hell and torment. I want to tell you we are rich in the things of eternal life; we know the way, we have received the saving ordinances. Our dead kindred are there in abject poverty. If we do not minister unto their needs, what may we hope for when we come to judgment before the Lord? I have said we will have to account to him. We have accepted this responsibility, and we will have to account to our kindred dead. I would have you and myself so to live and to labor and discharge ourselves of these responsibilities that there will be no disappointment on our part, and no disappointment on the part of our kindred dead. May the Lord help us to this end, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

SINCE the beginning of this Conference I have had a number of thoughts and I would like to add a few words along the line that was presented by Brother Richards this afternoon.

In His justice the Lord grants every man an opportunity of salvation. If he does not get that opportunity here, provision is made for him to hear and accept, if he will, the gospel in the spirit world. We are not going to save—perhaps I ought to say exalt, because usually when we use that term salvation we mean exaltation—we are

not going to exalt all the inhabitants of this earth, and they are not all going to find a place in the celestial kingdom of God—very few in fact of the great mass of humanity will reach exaltation. We reach that conclusion based upon the words of the prophets and the words of our Savior himself:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

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Now destruction means, as I understand it, banishment, or to be shut out of the kingdom of God and have to dwell somewhere else.

It is our opportunity in this dispensation, and our privilege and duty to spend our time in searching out our dead. We are of the house of Israel. We learn that through revelation, and that being true, then we reach the conclusion unless we have been adopted through the gospel and were gentiles, that our ancestors were also of the house of Israel. In other words, the promise made to Abraham that through the scattering of his seed all nations would be blessed, has been fulfilled, and our lineage has come down generation after generation through the loins of Abraham and the loins of Israel. Therefore our fathers are more likely to receive the gospel if they did not hear it in this life, to receive it in the spirit world than are those whose descendants are not in the Church, and who refused to receive the gospel here. It seems to me this is a logical conclusion.

Now, some members of the Church have wondered just what was meant by the words of the Prophet, that we without our dead could not be made perfect. Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity, according to that which is written in the Scriptures. This he will do under the direction of the Holy One of Israel, for so it is revealed in the Scriptures:

That you may come up unto the crown prepared for you and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high,

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and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

I think we ought to get that clearly in our minds because there are those who are trying to stir up trouble among the Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord, and maintaining that Authorities of the Church who have gone before taught doctrines which they did not teach. So we must have it understood clearly that while Adam will preside over his posterity as Michael, the prince, and as he will hold the keys of salvation, as he does, all of that will be under the direction of Jesus Christ, the Holy One of Israel, for Christ is greater than Adam.

We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, one that is complete, an organization linked from father and mother and children of one generation to the father and mother and children of the next generation, and thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain—genealogical chain—will be broken, we will have to stand aside at least until that is remedied. We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those of our line, who have gone before, we will stand aside until somebody comes along who will do it for us; and if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty to accomplish in the salvation of the children of men.

Another thing that I would like to say: Some of us get so enthusiastic over this temple work that we are not willing to abide by the rules and the regulations, and to confine ourselves to

our own line, but we want to spread out into the other fellow's line, and we want to do the work because we readily find names that belong to somebody else, and that method of work for the dead is not permissible. It is all right to help others do their work, if we do that with proper consent, but each family group is entitled to do the work for their particular line.

One more thought in regard to this work of salvation: A great many people are very anxious to do work for friends, and this thing has been carried to an extreme. We do not need to worry ourselves very much about friends. A man came to me a few days ago and presented two lists and said he wanted to do the work for these people because they were his friends. The oldest man of the group was born in 1710, and his children were born between 1730 and 1740, yet he called them his friends. Now we should confine our activities to our own line. If there is a good reason for doing the work for somebody who had befriended us, somebody who would have accepted the gospel but did not have the opportunity and who has no relatives in the Church that is a different matter, and we may be privileged to do the work, but we need not be over-anxious to work for those not of our own lineage whom we list as friends.

THE Lord has explained to us very clearly in the revelations what salvation means. He has pointed out in one of these revelations—section 76, which is known to us as The Vision—very clearly who shall enter the celestial kingdom. He has pointed out who shall enter the terrestrial kingdom, and who shall enter the celestial kingdom. These are three great kingdoms into which mankind will go; there will be some few exceptions. The sons of perdition are those who have had a knowledge of the truth, have known that Jesus Christ was the Son of God, have had the testimony of the Spirit of the Lord, the Holy Ghost, and these things have all been revealed so that they know they are true; and then they turn against them and fight them know-

ingly. Sons of Perdition are to be cast out with the devil and his angels into outer darkness. Into the celestial kingdom will go, according to that which is written here in this revelation, the vicious, the unclean, the ungodly.

These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Essaias, and some of Isaiah, and some of Enoch;

But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

Last of all, these all are they who will not be gathered with the saints, to be caught up into the church of the Firstborn, and received into the cloud.

These are they who are liars, and sorcerers, the adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work . . . (D. & C. 76:100-106)

The Lord says even of this class, the liars, and the unclean, they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." Of course the Lord is going to make them His servants in the world to which they go; in that celestial world they will become servants.

They who enter into the terrestrial kingdom, the one higher than the celestial, are the honorable men—the honest, the virtuous, those who have been clean, and yet would not receive the gospel. There will be some others also who will go into that kingdom, but in a general sense these people will be the honest and honorable, who could not or would not see or receive the gospel of Jesus Christ, therefore they are assigned to the terrestrial kingdom.

Into the celestial kingdom will go

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those who have overcome by faith and are

Sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. (D. & C. 76:53-59)

What a wonderful thing it is to have the opportunity through the gospel of Jesus Christ of receiving all that the Father has, to become sons of God!

Now they who enter into the terrestrial kingdom, and they who enter into the celestial kingdom will not be sons of God in the sense in which this term is used here. Of course we are all the children of God, every soul on the

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earth; we are His offspring, but in the great kingdom that shall be established in exaltation, all who receive exaltation will become sons of God, joint heirs with Jesus Christ and entitled to all the privileges and all the blessings of the Father's kingdom. What a wonderful privilege that is! This blessing will not come to the inhabitants of the celestial and the terrestrial worlds.

Now the question often arises, Is this earth upon which we dwell going to be one-third celestialized, one-third terrestrialized, one-third celestialized? Are all the inhabitants of the earth going to dwell upon the earth? No. This earth is going to become a celestial body and is going to be a fit abode for celestial beings only; the others will have to go somewhere else, where they belong. This earth will be reserved for those who are entitled to exaltation, and they are the meek, spoken of by our Savior, who shall inherit the earth. When the Lord said the meek shall inherit the earth, He had reference to those who are willing to keep the commandments of the Lord in righteousness and thus receive exaltation.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

A NOTED American historian has recently written: "I wish that people, particularly the American people, would have more respect for ancient truths, the lessons of history, and the Word of God." What America needs besides fifty thousand planes is a spiritual awakening, and one deep enough to remove the notion from society that a man is doing well spiritually when he manages to listen to a sermon once a month over the radio. We need a return to the old-time standards of character that make it easy for a man to become indignant over corruption, come to a boil over injustice, and get fighting mad over a wrong. We need a reconstruction of moral fiber and a greater faith in the purposes of the Almighty.

We are living in a troubled and anxious world, and no time in all history have men watched more anxiously over their liberties than they are doing today. Days are dark for millions of the inhabitants of the earth. They will be darker still. But we have the will of the Lord, and consoling are the words we find in the gospel of St. John:

Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (John 8:31, 32) .

Having been absent for many months in the New England Mission, I feel happy in renewing my work with the First Council of the Seventy. As I have come in contact with many of you stake presidents during the past few days, I

feel that we are going to establish a stronger unity between you and the quorums of seventy throughout the Church. We are grateful to you stake presidents for your cooperation in the past, and for the renewed hope and faith that the gospel will be preached to all the people of the earth. Amid the sorrows of this war-torn world, it must be remembered that there are men walking the earth beckoning us on—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men spiritually endowed who are able to respond to the inspiration of the infinite power of God. They are good men, and wonderful is the vitality of goodness. They know that God has not separated Himself from the world, nor does He lightly regard anyone's need. There is a true Light "which lighteth every one who comes into the world," a saying rich in promise.

God has again spoken from heaven, and the Priesthood of God has again been restored to the earth. Prophets, seers, and revelators walk the earth. It is our firm conviction that the work of the Lord will grow in the hearts of men. We have faith in people, faith in the coming of God's kingdom upon the earth. Right does make might, and

right will prevail some day in all the world.

I want to call your attention to what Thomas Masaryk once wrote while he was teaching. You recall that Dr. Masaryk was the president of Czechoslovakia. He taught that a good leader does not need to be master, but a good leader is one who knows how to serve and feels he himself is guided and needs to be guided. He believed in living a clean, good life, and he was tolerant, and believed that all religions should work together to make a friendly world. These are some of the things he taught:

Search for truth.
Nothing is great if it is not true.
Everything in a democracy depends upon
the people.

They must think and work together.
We need people united by an ideal. It is
humanity that is important.

I know that you presidents of the stakes of Zion and we seventies with you are united by a great ideal. With that ideal, we will work with larger purpose for the cause of God. May God bless us all from day to day. May we have the light of His kingdom upon the earth. This we ask in His Name. Amen.

The congregation sang the hymn, "God Moves In A Mysterious Way" (Hymn Book, page 28).

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

In these days it is pretty difficult to think of anything besides war, and the great question is, Who is going to win the war? I have here a clipping from *The Deseret News* of February 5, 1942. The heading is, "The most healthy will win the war." Dr. Ray Lyman Wilbur expresses these views:

The people with the most health, the people with the most vigor, and the people with the most fitness and sobriety, training, and devotion to the common cause are the people who are going to win this war. America must throw off its night-clubbish habits, its loose thinking and health-destroy-

ing tendencies if America is to be on the winning side.

We educators know that the easiest way in the world to lose a football game is to have a team that breaks training rules and only half prepares for the contest. If we the Americans are to be the winners in this great contest, we must begin training, and we must begin that training now. There is no way to escape the fact that health will win this war for some people. God grant that people may be the people of our own country.

Of the first two million men to go through draft examination, 900,000—think of it, 900,000, nearly half—were found to be unfit for military service because of physical, mental or moral defects.

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WHICH? BEER OR THE BIBLE

I CREATED a real sensation in Ogden some years ago. I had seen in the morning paper a picture of the members of the American Legion marching down Woodward Avenue in the City of Detroit where I marched in my boyhood with my classmates and shouted vigorously for the football team of the University of Michigan. The paper said members of the American Legion were marching down Woodward Avenue swinging their bottles and shouting for beer. And so I said to the congregation in the Tabernacle, "Where are the people of the United States going, and what are they doing? Are they following the lead of those who are swinging their bottles and shouting for beer, or are they following the example of the Pilgrim fathers who remembered the Sabbath day to keep it holy, and with bowed heads, Bible in hand, wended their way to their places of worship."

HAVE WE FORGOTTEN GOD?

A BRAHAM Lincoln set apart the 6th of September, 1863, as a day of fasting and a day of prayer. He said:

I do this with the hope that the people of our nation will assemble in their various places of worship and that they will go down upon their knees around their own hearthstones and appeal to our Heavenly Father for our now war-torn country to be restored to its former condition of happiness and peace. . . . Our nation has had a growth and a development the like of which no other nation has known in all the history of the world, but the difficulty with us is we have forgotten God.

Does that condition prevail throughout the United States of America today? The motto of our country is: "In God We Trust." Do we do it or not? Everywhere we sing,

Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King.

FAMILY PRAYERS DAILY

Roger W. Babson says that we have in our country today men who are empire builders, men who are standing

at the head of great business institutions, and, he says, that some of these men ridicule religion. Then he adds, "These very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers."

Have the people of our country forgotten God? Benjamin Franklin arose in our Constitutional Convention and said, "Mr. President," and he looked into the face of the chairman, George Washington:

Mr. President, our blood is hot. I see we are not going to be able to agree. It looks as if we may not be able to devise a satisfactory Constitution. I move you, therefore, Mr. President, that we do now adjourn for a period of five days, and that when we reconvene we appoint a chaplain, and I am astonished, Mr. President, that no one has thought of this before. When we were in our mighty conflict with Great Britain we met in this very hall daily, and daily we made our appeals to Almighty God, and you all realize that our appeals were heard, our prayers were graciously answered. Is it possible that in these few short years we have forgotten God, our powerful Friend? Is it possible that a nation can be born, that a constitution can be drawn up without the help of divine Providence, when not even a sparrow can fall to the ground without His notice?

THE GREATEST DEMOCRACY IN THE WORLD

No man can accomplish much if he has only one pair of hands with which to work. No man, as the president of a stake or the bishop of a ward, or at the head of any other institution, can accomplish very much if he tries to do all the work himself.

I have said a good many times to many great thinkers, great readers, wise men and scholars that we have in the Church of Jesus Christ the greatest and most perfect democratic organization in the world. And I have met no man yet who did not concede that this statement is correct.

Now, brethren, you who are in the presidencies of the stakes, your first and most important duty is to call together regularly and frequently those who belong to your organizations and

assign definitely to every man and to every woman his or her duty, and to check up carefully and frequently to see that the work assigned is done. I say again no human being can accomplish much if he works only by himself, if he has but one pair of hands with which to toil. Your accomplishments will be great if you bring together often all those in your organizations and have them do real team work.

MEET, PLAN, AND PRAY

You are to meet with your fellow workers to do two things—plan and pray. The arm of flesh is weak; the amount of strength in any human being is limited, but when a human being, however weak, however small, however little, comes into real communion and cooperation with God, the Eternal Father, then great things may be accomplished.

And so, as a servant of the Lord Jesus Christ, I appeal to you to come together frequently with your fellow-workers, and do these two important things—plan and pray. Have we forgotten God, we who are officers in the Church of Jesus Christ? Are our people daily having their family prayers, or have we forgotten that powerful Friend of our country, that powerful Friend of our Church?

This revelation from which I am going to read was not given to the ancients, it was given to you and me; it applies here and now.

. . . Behold, a marvelous work is about to come forth among the children of men. (D. & C. 4:1)

A MARVELOUS WORK AND A WONDER

SINCE the gospel is to be preached to every nation, every kindred, every tongue, every people, everywhere in the world, and since its purpose is to bring peace on earth and good will to men, that great blessing for which all good people everywhere are praying this very Sabbath day, are not those words of the Prophet prophetic when he said:

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

And that marvelous work, that wonder, is the preaching of the gospel of Jesus Christ to all the people in all the world. I wonder at times if all who have held the divine authority to preach had done their very best during the hundred years since the Lord Himself restored this power and authority to the earth—I say if every man with all the physical and mental powers at his command had done his utmost to bring peace on earth and good will to men; if he in every moment of his life had had in his soul unceasingly a burning testimony of the divinity of the gospel of Jesus Christ, a testimony of the divinity of the mission of the Prophet Joseph Smith, if every man had put his all upon the altar, I wonder if this world war could have been averted.

Carrying our gospel message to all the people in the world is a tremendous work.

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

Therefore, O ye that embark in the service of God—

Do you brethren hear these words of a revelation from God the Eternal Father through the Prophet Joseph Smith to you, to me, to us who are assembled here this afternoon!

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2)

For behold the field is white already to harvest. (D. & C. 4:4)

If ever a field was white, if ever there was a time to labor, if ever the servants of God were in demand it is now.

FIELD WHITE AND READY FOR HARVEST

Behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul. (D. & C. 4:4)

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Brethren, God bless you. Let us dedicate ourselves with all we have and all we are to the preaching of the gospel of Jesus Christ and to living in accordance with the high ideals of the Church and to the winning of the gigantic conflict on the battlefield into which our nation has been compelled to enter. May I say again, let us dedicate ourselves to the winning of this great fight for liberty and freedom.

DEDICATING EVEN LIFE TO A GREAT CAUSE

IN a high priests' meeting in the Ensign Stake during World War I, Richard W. Young, brigadier general,

said, "I told my son good-bye last night and sent him into this war. I may never see his face again. Going into this mighty conflict may cost him his life. But if it does, he could not possibly give his life to a more glorious cause than to give it for the freedom and liberty not only of the people of our own nation but of all mankind."

And so let us in real humility appeal to God the Eternal Father to enable us to discharge well our duty, to preach the gospel effectively, and to do our utmost to make the people of our nation worthy of victory. God grant that we may be worthy and that we may win the war.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

THE present unhappy infernal conditions of the world are daily before us and our people. We cannot forget them. The incomprehensible folly of humanity bewilders us. All Israel are anxious and troubled. Some face the day in fear. Many are filled with premonitions and forebodings. To cure this condition; to steady the pulse of our people; to teach the ultimate conquest of right over wrong, may be our immediate problem. Of all people in the world we should and can see most clearly in this dark, man-made chaos. We have the light. We must see the happy destined end from a dark and corrupt beginning. The Lord has spoken, and foretold the calamities of the last days; but He has also declared that He is the Master and that He and His righteous people will triumph over all evil. The Lord is never defeated.

Questions, conjectures, and speculations are rife among the people. Some ask, "Is this Armageddon?" Others, "Will the Savior come when this war is over?" Yet others are busily engaged in proving that present events, countries, men, and even

dates, may be read into the prophecies of thousands of years ago. To all such questions there is but one answer: We only know that this is the dispensation of the fulness of times, the Saturday evening of the earth's temporal existence. These are the "last days," days of much commotion, to be followed by the millennium and the presence on earth of the Lord Jesus Christ who will "put all enemies under his feet." We know that the coming of the Lord is nigh, but He has warned us that "the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes." (D. & C. 49:7) All that has been set forth in great clearness in the revelations to the Prophet Joseph Smith and his successors. There is no benefit in prying beyond the revealed word of the Lord.

A passage in the Doctrine and Covenants foretells and explains the sorrows of the "last days," and it summarizes the message of the Lord to His latter-day people concerning these times of sadness. (D. & C. 63:32-34)

I, the Lord, am angry with the wicked;

I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.

Fear, which "shall come upon every man," is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the hearts of victors as of the vanquished.

As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The Latter-day Saints have a divinely assigned world-mission so great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned His people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause and who fear, really trust man more than God, and thereby are robbed of their power to serve.

THE key to the conquest of fear has been given through the Prophet Joseph Smith. "If ye are prepared ye shall not fear." (D. & C. 38:30) That divine message needs repeating today in every stake and ward. Are we prepared in surrender to God's commandments? In victory over our appetites? In obedience to

righteous law? If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterize Latter-day Saints. To the handful of believers at the opening of this dispensation, the Lord gave this glorious promise:

Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. (D. & C. 6:34)

Speaking to the Church about the events of the last days, the Lord said, "The wicked shall flee unto Zion for safety." Since Zion is wherever the pure in heart are, I like to read into that inspired saying, that there is safety wherever the people of the Lord live so worthily as to claim the sacred title of citizens of the Zion of our Lord. Otherwise the name Zion is but an empty sound. The only safety that we can expect in this or any other calamitous time lies in our conformity to gospel requirements.

Every individual may carry the blessings of Zion with him wherever he goes. Our boys who have been called into our country's service, if they keep themselves clean and undefiled, carry Zion with them. It is my faith that they will be protected by divine power. Should they fall in action or from disease it will be with the consent of our Father in heaven. Besides, to all Latter-day Saints, time and eternity are closely associated. Our sons who live righteously, yet who may lose their lives in this devil-engendered war (and may they be few in number, I pray) will enter into the glory prepared for the righteous. The Lord has so declared. "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven." (D. & C. 10: 55) And also, "fear not even unto

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death; for in this world your joy is not full, but in me your joy is full." (D. & C. 101:36)

In this world upheaval, in this day of wanton destruction, we, as a people must look upward. There must be trust and faith in our hearts. Hope must walk by our side. We must remember charity also. We must treasure the warm words of the Father to His Church, "Be of good cheer, and do not fear, for I the Lord am with you, and will stand by you." (D. & C. 68:6) We who have been called to leadership in the Church of Christ must lead our people from anxiety and fear and doubt, to trust and faith in the Lord, and certainty in the outcome of the Lord's plan of salvation. We must repeat with gladness the words of the Lord, "Fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks." (D. & C. 98:1)

Above the roar of cannon and airplane, the maneuvers and plans of men, the Lord always determines the tide of battle. So far and no farther does He permit the evil one to go in his career to create human misery.

First Day

The Lord is ever victorious; He is the Master to whose will Satan is subject. Though all hell may rage, and men may follow evil, the purposes of the Lord will not fail. The God of Israel, "He slumbers not nor sleeps." It is well to remember the admonition of old: "Be still and know that I am God."

It is our destiny as a people to purify the world; to lead men from evil to good; to win the nations to the realm of everlasting truth; to prepare the earth for the coming of the Lord. We are called to establish the kingdom of God on earth. If we accept our mission with faith and the courage born of faith, the Lord will make us victorious in our labors in his cause. Happiness will wait upon us. The protection of heaven will be about us. At this time in our history, let us teach as never before. "If ye are prepared, ye shall not fear."

May the Lord qualify us for the heavy duties of this day I pray in the name of the Lord Jesus Christ. Amen.

BISHOP LEGRAN RICHARDS

Presiding Bishop of the Church

BRETHREN: It is a great privilege to associate with you in the leadership of the Church, and I feel very grateful for the kindness that has been extended to me, as I have had the privilege of visiting in your various stakes. It seems that the Church is dearer as we become better acquainted with the men upon whom such responsibility rests.

The Church has always placed a high value upon leadership, righteous leadership. When the Lord was talking to Abraham, He told him of the spirits He had created, and He stood in the midst of them, and He said: "These I will make my rulers upon the earth." Then He said to Abraham,

"Abraham, thou art one of them; thou wast chosen before thou wast born."

It seems to me that probably there has never been a time in the history of the world when there were as many of those spirits among whom the Father stood as there are upon the earth at the present time. Now, perchance, if we are among those spirits of whom the Father spoke, then great responsibility rests upon our shoulders. It is not enough to be called, to be given talents, to be given an opportunity, but the Master indicated that those who are faithful and true to the talents that were placed in their hands, they it was who should receive His blessing. He said unto them: "Well done, thou good and

faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

So if we expect to continue our positions of leadership it will be because we are faithful over the few things that the Lord has entrusted into our care.

Now we feel very grateful to the members of the stake presidencies and bishoprics throughout the Church for the fine support we have had in the Aaronic Priesthood work in the past three years since we came into office. I would like to call your attention to the fact that in 1939 we had two hundred fifty-eight standard quorum awards in the quorums of the Aaronic Priesthood. In 1940 we had five hundred four, or an increase of ninety-five percent. In 1941 we had nine hundred twelve, and requests are still coming in, which is an additional increase of eighty-one percent over the ninety-five percent of the year before. Now for 1942, according to the promises we are receiving as we go about in the stakes of Zion, we ought to have nearly two thousand.

If it were only reports, brethren, that we were working for, that would not be so much, but when these standard quorum awards are interpreted in terms of the influence they have upon the lives of the Aaronic Priesthood of the Church, it tells quite a remarkable story.

I have some other statistics that may interest you: The three highest stakes in the Church show an average attendance last year of sixty-five percent of their boys—that is an average attendance! The three lowest stakes have an average of nineteen percent—nineteen percent against sixty-five percent. I want you to think about that for a few minutes. I wonder if it is the fault of the boys; I wonder if it is the fault of the Church; I wonder if the Priesthood is any different in these other stakes. In some stakes we find one bishop who is outstanding, and qualifies every quorum in his ward, and then we turn to the other wards, and there are no standard quorum awards there. We had in our office yesterday a chairman of the

Aaronic Priesthood in one of the stakes of Zion where every quorum earned a standard quorum award for 1941. I congratulated him, and said: "How do you do it?" He said: "We have an up-and-coming stake presidency, and when we have that, it is easy to do the job." He said: "We tear the *Progress of the Church* apart and we mimeograph it and send it out to our wards." It was not hard to determine why all the quorums of that stake were standard award quorums, they had "an up-and-coming stake presidency." We have "up-and-coming" bishops in some wards that in the midst of no awards they are able to furnish them.

I would like to give you some statistics here on what standard quorum awards have really done. This is a percentage of the two highest stakes in the Church where each quorum has earned a standard quorum award, and the two lowest where they have no standard quorum awards:

Attendance at quorum meetings for the highest was an average of sixty-six percent; the lowest twenty-eight percent.

This is the average observing the Word of Wisdom; ninety-four percent as against eighty-five percent.

We are very happy that the Word of Wisdom is being that well observed, regardless of the standard quorum awards.

The payment of tithing in the highest stakes, seventy-five percent; in the lowest stakes, thirty-eight percent.

The percent of Adult Aaronic Priesthood in these stakes, in the highest, forty-two percent; in the lowest seventy-five percent.

So you see it tells its own story. Where there are no standard quorum awards, where the work is not being done among the Aaronic Priesthood, they are moving into what we call the Adult Aaronic Priesthood group.

BRETHREN, I believe it is a fine thing to be in positions of responsibility in the Church, but the Lord expects more of us than to be good men. I think that comes first, but He wants us to be active men.

There is one stake of Zion in this Church in which I have been very much interested for many years. I have

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watched its progress, and I have kept track of its record on the bulletin. Three years ago there was a change made in the stake presidency. The man who was released is a fine Latter-day Saint, a real man, but he did not seem to have the vision of things, and according to the report in the last three years, since the change, that stake has increased its record sixty-six percent in all items, total and average, that are shown in the bulletin. Now that shows leadership. When that stake presidency was appointed, they came in and said: "Bishop, have you any suggestions to make?"

I said: "I would have at least one. I would go out and inventory every man and woman in that stake of Zion who have leadership ability, no matter where they are serving. It is my observation as I travel in the Church that we have many fine men, capable men, who are not active in the Church, hundreds and possibly thousands of men who have had training in the mission field, and they come home and we lose their services, but they may be engaged in other activities."

According to the newspaper accounts, all that was being accomplished, from month to month in the community was being done by the service clubs—Kiwanis Club, Rotary Club, Exchange Club, Lion's Club, etc., on down the line—the Daughters of the Pioneers, the Mothers of the Democrats, the Mothers of the Republicans, etc.; so I said to the president of the stake: "Sometimes I wonder where the kingdom of God

is in this stake of Zion. I never felt more than I do today the meaning of the words of the Master when He said: 'Every plant that my Father hath not planted shall be rooted up,' and I believe that with all my heart." I have nothing against these other organizations, but I believe that men in Israel owe their first allegiance to the Church and kingdom of God, and I want to admonish you brethren to put your arms around men and put them to work, and when they are released from positions, do not feel that there is no place for them.

I had a letter from a bishop the other day and he said: "Since they released me I have taken over the Adult Aaronic Priesthood in the ward. We have forty-two enrolled and we are having an average attendance of fifteen to twenty-five in my home every Monday night." There is work for everybody if we are going to discharge the responsibilities that are ours in this great day of the fulness of times.

As I close my remarks, I refer you to the words of Nephi when he saw the coming forth of the gospel in our day, and he said: Blessed are they who shall seek to bring forth my Zion in that day, for they shall be lifted up and be filled with the Holy Ghost and be exalted in the everlasting kingdom of my Father. How beautiful upon the mountains are the feet of them that publish glad tidings! (1 Nephi 13:37)

God help us to see our responsibilities and to do them, I pray in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brethren: We are one day short in our full Conference time. I want to run over a little now, and we will probably have to run over a little tonight. I am going to ask Brother Sonne to take enough time to bear his testimony. He has recovered, apparently fully, from a very serious operation and likewise from a serious sorrow. So we will take enough time now to hear Brother Sonne bear his testimony.

ELDER ALMA SONNE

Assistant to the Council of the Twelve Apostles

MY brethren: I appreciate more now than ever before my membership in the Church. I am thankful beyond my power to express for my faith in the gospel of Jesus Christ. I am happy that I was born a member of this Church and that I have a testimony of its divinity and its truthfulness. The Lord has been good to me; He has heard my prayers, and He has come to my rescue.

Men and women need a vindication against the tyranny of death and time, and that vindication is supplied best of all in the restoration of the everlasting gospel in these the last days.

May we be true to our covenants.

May our testimonies grow. May our knowledge of the truth increase, so that when calamities and disturbances come we may say in the words of the scriptures: "The judgments of the Almighty are righteous altogether."

I know God's work is upon the earth, and I know that He has established His Church among men.

May we be true to our responsibilities; may we carry forward in our duties, that when our work is done we may receive the plaudit, "Well and faithfully done; enter into the joys of thy Lord," I pray in the name of Jesus Christ, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We will close by singing, "O My Father."

The closing prayer after the song will be offered by President George E. Jorgensen of Carbon Stake.

After the prayer we shall stand adjourned until seven o'clock this evening in this place.

I should like to say to the brethren farther back there, that both this morning and this afternoon there were quite a number of seats in front here where probably you would be enabled to hear better. If the brethren in front would come closer this evening I am sure quite a number who are back there under the gallery could come here where they can hear. I may say that the loud speaking equipment is as good as we can furnish you. You can see that it is not the best, but we will try to make still further adjustments in the hope that we can make you hear better this evening than you have heard today.

The congregation sang the hymn, "O My Father" (Hymn Book, page 143).

Elder George E. Jorgensen, President of the Carbon Stake, offered the closing prayer.

Conference adjourned until 7:00 p. m.

FIRST DAY EVENING MEETING

The third session of the Conference convened in the Assembly Hall, Saturday evening, April 4, and commenced promptly at 7 o'clock p. m.

President J. Reuben Clark, Jr., presided and conducted the services.

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PRESIDENT J. REUBEN CLARK, JR.
First Counselor in the First Presidency

President Grant wishes me to express his regrets that he felt it would be unwise in view of the long meeting tomorrow, for him to come out this evening. He wanted me to express to you his joy at the Conference thus far and to tell you that he looks forward to seeing you in the morning.

The congregation sang the hymn, "How Firm A Foundation," (Hymn Book, page 260).

Elder Joseph B. Harris, President of the San Juan Stake, offered the invocation.

The hymn, "O Ye Mountains High" (Hymn Book, page 376), was then sung by the congregation.

ELDER JOSEPH F. MERRILL
Of the Council of the Twelve Apostles

IN a very real sense, brethren, this is a remarkable gathering. There is assembled here what I think we in truth may say is the most favored group of men in all the world. In a body of this size no other similar assembly could be had anywhere on the face of the earth. There are here the leaders of the Church and of the stakes of the Church, God's Church. We all know that not one of us has a particle of doubt about that. Because we have been privileged to come to the positions that we occupy and to function therein, I think we are wonderfully favored of our Father in heaven.

Bishop Richards this afternoon spoke about the Aaronic Priesthood. If I may, I would like to speak a few minutes about the Melchizedek Priesthood. It is the Priesthood, of course, that, in a sense, makes the Church. To preside over, to guide and direct the Priesthood, is the chief responsibility of us who are assembled here; and particularly do the presidencies of stakes have the responsibility of presiding over and directing the labors of the Melchizedek Priesthood in their stakes.

It was nearly five years ago, in answer to a question, that President Grant reminded the Council of Twelve that they constitute the General Priesthood Board of the Church; and President Clawson, I remember, said President Smith gave the same answer once during his administration. The Council

of Twelve began to think, after that remark of President Grant's, a little more intently of their responsibility for the welfare of the Priesthood of the Church, particularly the Melchizedek Priesthood quorums thereof, and so they began to work. And there was announced, in the issue of *The Improvement Era* four years ago last December, what was, according to the headlines of the article, a new Priesthood plan. Well, there was nothing new in principle about it; however, its title was intriguing, and I presume that all in the stakes who had any responsibility for the Melchizedek Priesthood read the article.

Now, in response to a petition of the general Sunday school board, and in accordance with what had been the expressed wishes of some members of the Council of the Twelve the Priesthood classes, Melchizedek and Aaronic, were taken out of the Sunday schools. I think this was a good move. The Priesthood classes of the Church, particularly the Melchizedek Priesthood classes, had grown to believe that to be active in the Priesthood quorums was to attend the weekly or the monthly meetings of the quorum; and if that was done one was considered to be wholly active. We seemed to have forgotten the fact that in this Church we get joy through activity. When we attend our class, sit quietly, and listen to somebody conduct the lesson, then

get up and go away, the amount of activity in which we engage is extremely small.

In taking the classes of the Priesthood groups and quorums out of the Sunday school, it was not designed, at all, to say the class work was not important, but it was designed to emphasize another feature that had become more or less quiescent—the feature of activity; and so since that time the Council of Twelve, together with the other general Priesthood authorities of the Church, as they have gone out through the stakes, have been very inconsistent in urging the presidencies of stakes—because they are the responsible officers in the stakes—to look carefully to the supervision and guidance of the work of the Priesthood. No more responsible work, no greater obligation exists in the stakes than that of properly supervising the Priesthood quorums.

There has been a great deal of effort spent, in the last four years, in trying to improve the activity of Priesthood quorums, particularly of the Melchizedek Priesthood quorums, but the progress has been rather slow. Though I think that if we compare the results today and judge our reports with the reports that were obtainable at that time, we will see that there has been improvement; and yet it is rather disappointing, when we come to realize what the Priesthood means and what it is, that improvement has not been more rapid.

Of course, we realize this fact, that all of this work is wholly voluntary. There is no such thing as force in the Church. There is no desire to use force, even if it could be used. It is love that is the dominating factor in the Church, and it is through love that we have been trying to get our brothers to feel, to a greater degree than they did in the past, their responsibilities as holders of the Priesthood. To be ordained to the Priesthood, in itself, may bring no blessing; It may bring condemnation. It gives an opportunity, a wonderful opportunity, in the light of the real truth in the circumstance, for personal growth and development.

So an individual who is privileged to receive the Priesthood has been honored with a very great opportunity.

Now, what we have been trying to do, brethren, as you know, is to emphasize the need of improving that opportunity, in order that we might live more acceptably to our Father in heaven. As a means of stimulating that activity, a committee was set up in every stake—the stake Melchizedek Priesthood committee—and it was advised that a member of the stake presidency should be chairman of that committee, the thought being to emphasize to the stake presidencies that it was their responsibility to supervise the work of the Melchizedek Priesthood quorums in their stakes.

The chief duty of that committee is to train the quorum officers in their duties and responsibilities, and so it was advised that a monthly meeting be held with all the Priesthood quorum officers and group leaders. A program for these meetings was discussed in several subsequent issues of *The Improvement Era*.

Well, brethren, progress has been made, we think, in an understanding by this stake committee of its responsibilities, and we believe those committees are growing in efficiency in discharging the responsibility of training the officers, but there is still much to be accomplished.

Now, may I say that, among other things, we instituted a quarterly report and asked that every quorum and every quorum group fill out a quarterly report form in triplicate, keep one and send two to the chairman of the stake committee, who keeps one and sends one on to the Melchizedek Priesthood committee of the Council of Twelve. Those reports have been coming in. They indicate, as I said a moment ago, some advancement and progress, but not as much as we hoped for. There are still some things that are lacking.

We know that a number of years ago there was advised to be set up in every quorum four standing committees. They were named. Their duties were specified. Generally the commit-

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tees were appointed, but even today some of them, according to reports, are not functioning well. Do we remember two things must be done if a standing committee continues to function well? Frequent assignments must be made and frequent reports required. Don't give a blanket assignment, turn the committee loose, and expect it to operate. Make those assignments frequently, and then ask for a report on every assignment. The report, of course, may be oral, it may be written, but a report should be required on every assignment. When the assignment is made, the assigning authority—of course that is the presidency of the quorum—should keep in touch with those who receive the assignment and see that they are functioning.

In the February number of *The Improvement Era* an article that was written by Elder Joseph Fielding Smith indicated in very clear terms what the duties of these committees are. But in order that these committees should function, and in order that the presidency of the quorum should feel it is their responsibility to see that they function, it was advised that the presidency of the quorum divide themselves among these committees, each one of the presidency being chairman of a committee. Now since there are four standing committees, the chairman of one of them will have to be chosen from the membership. The particular committees of which the presidents should be the chairmen were indicated in the article.

Well, brethren, I want to repeat that in order to get your committees at work and keep them at work, it is necessary to make frequent, specific assignments, and then to make a demand for reports on those assignments.

Now, there is another thing that we feel ought to be done, in order that the presidencies of quorums may meet their responsibilities to a greater degree than they did in the past. What do we advise? We advise that the presidencies of these quorums, who are held responsible for their quorums, should see that the requirements, as

indicated by the questions on the report forms, are definitely assigned, and that they are met. That is going to be some considerable responsibility. But in order that this may be done, we feel that the presidencies of quorums should meet more frequently than they have been doing—more frequently than once a month. No presidency of a stake can function unless they have regular weekly meetings. As a rule, no bishopric can function unless they have regular weekly meetings. We feel that presidencies of quorums should meet weekly, wherever it is feasible to do so, and that would be in the great majority of cases. Meet weekly. Let them meet with the idea of getting on their knees, brethren, and pray devotedly and wholeheartedly and honestly to the Lord for wisdom and guidance, and then get up and put their wits to work and try to plan how to make their assignments, how to meet their responsibilities, how to increase the activities of their committees and of their members.

IN every report there are some things even though the report, on the whole, is excellent—some things in which the quorum is weak. Do the presidency feel it is their responsibility to call attention to that, and to try to encourage their committees, to encourage their members, whoever have the responsibility of improving in the particular respects where weakness is indicated? Do they feel that they should keep near to them in that respect?

I want to call your attention to two or three activities, among others, that we have been very earnestly recommending and urging to be done.

You know since the beginning of our country's participation in war activities more and more of our brethren have been leaving home, entering defense industries, military forces, and so forth. We have been urging, in accordance with the recommendation that was made here by President Thomas E. McKay this morning, that every quorum feel that it is its responsibility to keep in close touch with absent brethren. A quorum is a group of

brethren bound together by love, by feelings of fraternity, and sympathy and fellowship and mutual interest. Does it not seem, from the standpoint of what is reasonable in the matter, that it is unthinkable that a member from a quorum can go away and be away for three months or longer, and the quorum make no effort whatsoever to get in touch with and hear from that absent member?

Now, it is recommended that he be written to at least monthly, wherever this is feasible. Certainly, brethren, all those that are away from the quorum, not only in the armed forces, but away from home in defense work anywhere, should be communicated with at least once a month. It should be somebody's business in the quorum to do this. Whether the president wants his welfare committee or others to have this special assignment is a matter that is apart from the fact that it ought to be somebody's business in behalf of the quorum, to write friendly, encouraging, helpful letters frequently to those that are away.

Now, our boys that are going into the armed forces meet tremendous difficulties and temptations and they need all the encouragement, all the help they can get. So we have asked—and I am going to ask now, brethren,—will you presidencies of stakes see that in your stake every quorum is instructed to keep in touch with these absentees?

Now, time admits only a reference to one thing more. It was five years ago this month that the Presidency of the Church wrote to the Council of the Twelve, they put it in writing—not by oral instruction only, but they put it in writing—and directed that there should be instituted in the Church a campaign for the non-use of liquor and tobacco. They directed it should be a Priesthood project. All quorums of the Priesthood, Melchizedek and Aaronic, should be held responsible for cleaning up their own membership from the use of these narcotics, liquor and tobacco. In the quorum quarterly report forms are questions relative to this liquor-tobacco campaign. Among

the questions are these: How many abstain from the use of liquor and tobacco? That number is very generally given. How many of the addicts are being labored with? The majority of the quorums in the Church today are saying: "None."

Now, brethren, I am speaking very plainly on the matter. It seems to me that it is unthinkable that an assignment to the Priesthood quorums direct from the First Presidency should go unheeded. I have never known of any project being assigned more directly than that. And yet some of the quorums are not doing anything, apparently, with their addict members. Oh, yes, they sponsor public lectures, perhaps have somebody come into the classes and talk, and so on. That isn't the way, brethren, the effective missionary work of this Church is carried on. That isn't the way the stake or foreign missionaries are mainly functioning. It is mainly by personal contact that missionaries work. That has been the method from the beginning that has won people.

The first phases of this campaign, may I say, were devoted to what we called the campaign of information. We have sent out more than a million pieces of literature, which have been spread all over the Church and very generally read, in all the Priesthood quorums.

Then we reached what President Clawson called the campaign of persuasion. "Know this, that every soul is free to choose his life and what he'll be. For this eternal truth is given, God will force no man to heaven. He'll call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind."

The campaign of persuasion, brethren, uses the method of personal contact. Will you presidencies of stakes see that this direct assignment from the First Presidency is carried out in your stakes and that the method of personal contact is employed among the addicts? That is the most effective way. It is going to be by personal contacts that quorums can win their

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addicts to abstinence. Brethren, it can be done.

My observation and my testimony is that the Lord never required us to do anything that we cannot do with His help if we will exert ourselves. A wonderful testimony of that was given by our great President this morning, when he recited his first trip to the East to get some money. He was sent by proper authority and went in full confidence that the Lord was guiding him, and he relied upon the Lord and upon the promise that had been given him, and he succeeded marvelously well.

Yes, personal contact is the method and, wisely used, it can succeed. I refer you to a report that was published in the December number of *The Improvement Era* under the headline, "Ogden's Fine Work." The high priests quorum of Ogden Stake had

thirty-two addicts, nearly all of them elderly men. Most of them had been using tobacco all their lives. They haven't any more than a half dozen left today. They are working with them and are going to make that quorum one hundred percent total abstainers. Will you do the same in your stakes?

Now, brethren, there is a need for this. Our people are spending millions for liquor and tobacco and those things are faith-killing. If we want to develop faith, we need to get rid of those factors that handicap us in the exercise of faith. We must set the right example to you.

Keep your quorums active, brethren. That is the call of the hour. A number of ways of doing this have been indicated to you. The Lord bless you and help you to this end, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Still stands Thine ancient sacrifice, an humble and a contrite heart.

AMONG the cardinal virtues of the gospel is the praiseworthy virtue of humility. To a certain king of Israel, whose power was waning before the "pride that goeth before a fall," the prophet Samuel said: "When thou wert little in thine own sight, the Lord blessed thee." I interpret humility as being strength. Humility expresses itself in lowly service, in volunteering for any service which will ameliorate the conditions, particularly the spiritual conditions of mankind. Humility does not mean to grovel, to be a sycophant. Humility is inward strength outwardly expressed in good works. Great souls attain to humility.

The Apostle Peter said:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh

about, seeking whom he may devour. . . . (I Peter 5:6-8)

Are the American people great enough to be humble? If this nation and all mankind had humbled themselves beneath the mighty hand of God, there would have been no war. Humility would have found beautiful expression in noble deeds.

Charles Evan Hughes gave this definition of Christian character: "Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power." When Chief Justice Charles Evan Hughes retired from his exalted position, the Supreme Court was weakened, and this republic was made poorer.

Consider the example of Moses. He was the great lawgiver of Israel, filled with courage and faith. The miraculous, the statesmanlike work that he accomplished, the deeds that he performed, stamp him as the foremost statesman of any age of the world, ex-

cepting always, of course, the Lord Jesus Christ. Of a people steeped in slavish bondage he made a nation. He breathed into them, as someone has said, the immortality that made them a great nation. And yet he was a meek man; nevertheless he was strong.

One time the children of Israel committed sin, and Moses said to them: "I am going up in the mount to talk with God and make atonement for your sins." Oh, I love that word, "atonement." The atonement of the Savior—without that there would have been no vitality, no purpose in any of the principles of the gospel, for it gives life to every doctrine of the everlasting gospel. Listen to this:

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written. (Exodus 32:31, 32)

Unparalleled love, the spirit of the holy Priesthood, humility, meekness with power, exemplifying the love of the Lord Jesus Christ! He didn't even want to survive the people. If they were eliminated, if the punishment of God destroyed them, he, too, was willing that his name, yea, his life, be blotted out with the people he loved and led and made, for he carried them as a father carries his child. He smote the rock out of which gushed the water. With miraculous power he divided the waters of the Red Sea; but as he stood upon the mount, pleading with God for the Israelites, he reached sublime heights; he touched divinity!

That is the spirit that should characterize the holy Priesthood. If we work in humility, become little in our own sight, more than we are now, and seek the good of others I testify to you that there will be added power to our labors,

and sinners will be brought unto Him. The Savior said:

. . . Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant. . . . (Matt. 20: 26, 27)

Christ was called the suffering servant:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

The man who communed with Jehovah, Joseph Smith, was meek but had great power. Enshrined in that power was love for his people and for the gospel of Jesus Christ. When the West was opened unto him, when he saw there a refuge for himself and his people, yet for fear of drawing down upon the people he loved (who would be temporarily left in Nauvoo) bitter persecution, mobocracy, and cruel punishment, he voluntarily relinquished the means of escape and said: "I go as a lamb to the slaughter. If my life"—note that, brethren—"if my life is of no value to my friends, it is of no value to myself."

That is the yardstick by which we should measure our lives: How much are we worth to our fellow citizens, to the people of the Church, to our country? That is the true measure, for the best of life is expressed in service to others.

God grant that the American people—that includes us—may rise to higher eminence by clothing ourselves with humility, and humbling ourselves under the mighty hand of God. I testify to you that if this nation and all the world would repent, as Ninevah did, from the greatest to the least, and serve God, the horrors of war would soon disappear. This is my testimony, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Elder Sylvester Q. Cannon has been away for a little while recuperating. He comes back feeling very much better, and we should like to hear from him. We hope he may at least bear his testimony and add such other words as he may care to give to us.

ELDER SYLVESTER Q. CANNON

Of the Council of the Twelve Apostles

It is a great pleasure to me, my brethren, to be here this evening, to enjoy the spirit of these meetings in this conference today. I am impressed with that spirit. I rejoice with you for the information that is given to us and the testimony that we have received regarding the work of the Lord, in which I have great joy and satisfaction.

As some of you may know I have been "under the weather" and have suffered trouble with high blood pressure. My doctor advised me some time ago to observe certain rules to enable me to enjoy greater health and strength. The Presidency were very kind and considerate. They allowed me to leave and go to California. I have been there for about six weeks recently, and I have greatly improved in my condition. I feel greatly improved now. I think I ought to take up my part of the work that devolves upon me and measure up to my responsibility.

I know the gospel is true. I have a testimony of the divinity of this cause. I am as sure of the divinity of this work as I am that I live. I desire so to live every day that I will be worthy to enjoy the blessings of the Lord. I realize the fact that I have received many blessings. The First Presidency and the Council of the Twelve have been very kind. Many things have happened in which I have received many blessings, and advantages. I can assure you that in every way I rejoice in these things, and I am very

happy to be in a position to go forward and do the work that I expect to do. Of course, I will have to exercise care for the time-being till I regain my strength, so as to be able to carry forward the work devolving upon me.

I rejoice in the blessings that have come to each one of us Latter-day Saints. We have a testimony of the truth of this work. The work is going forward. I realize, of course, there are many people in the world who cannot see as we see, and do not appreciate the things that we know. But I want to say to you that while we are sustaining the government of the United States, and sustaining all the nations who are endeavoring to live in righteousness, I am sure that we have every reason to rejoice in the fact that there has come to us a knowledge and understanding of these things. The divinity of this work is beyond comprehension, if we live for it. So I desire to testify to you again, that I am very grateful for the blessings the Lord has given me, and the love that my brethren have shown me.

I testify to you that it is of great concern to every Latter-day Saint that he or she should live in such a way as to be worthy to receive the blessings of the Lord. I testify of these things to you, and express my gratitude to the Latter-day Saints, and desire to work with them to promote righteousness and truth in the earth. I do it in the name of Jesus Christ. Amen.

The congregation then sang the first two verses of the hymn, "Come, O Thou King of Kings," (Hymn Book, page 209).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Brethren: Our meeting tomorrow is planned out, part of it, by radio time, which you may know is pretty exact. The afternoon meeting tomorrow is to be your meeting. The meeting Monday morning is filled, so that we have no alternative tonight but to ask the brethren who are left (there

are nine of them) to be good enough to let us hear from them. We want to hear from all of them, and that I take it will give them about six minutes apiece. I am sorry, but I do not know what else to do about it.

ELDER MARVIN O. ASHTON

First Counselor in the Presiding Bishopric

PRESIDENT CLARK's concern in the short time left and the number of us yet to be heard from, reminds us we must be brief. A minister in his efforts to impress his good people with the miraculous in nature observed in his talk this particular Sunday that in every blade of grass there was a sermon. The following Saturday one of the boys of the parish found the minister cutting his lawn. In greeting his spiritual adviser the boy exclaimed, "Reverend, I am sure glad to see you cutting your sermons short." I shall make you happy in making my sermon short.

Will you please have your thinking machinery shift gears into the realm of temporal affairs? The temporal problems are the responsibilities of the Presiding Bishopric, and to be frank with you we don't blush in reminding you of them from time to time. In quoting Joseph Smith, I was interested in what Brother Marion Romney had to say about the temporal and the spiritual things of the Church. The Prophet observed that the man who could make an intelligent demarkation would be a very wise man. Brethren, in living our religion, we just can't get away from the temporal things. They "smack us in the eye," so to speak, everywhere we go, and if we hope to have our thinking on terra firma, we've got to meet fairly and squarely our stewardship. We brethren assembled here tonight are the directors of this great Church corporation, of course, keeping in mind that the bishops working with us are influenced and guided, if you please, by our attitude and instructions. Some people are so constituted that even common sense must be reinforced with chapter and verse. For their benefit, here we go: "And even the bishop, who is a judge, and his

counselors, if they are not faithful in their stewardship shall be condemned, and others shall be planted in their stead." (D. & C. 64:40)

Please keep in mind that you have fifteen hundred buildings in this Church. If you put an average value of twenty thousand dollars on each, the minimum value of Church property is at least thirty million dollars. I dare say your cost of replacement would be nearer one hundred million dollars. Now don't forget this depreciation business. Still using the minimum figure: one percent depreciation is three hundred thousand dollars per year; two percent or the figure used by the government in the most substantial construction will be six hundred thousand dollars per year. If you depreciate those buildings five percent, as the neglect some buildings get will indicate, (and that isn't fiction) your depreciation per year would be one million five hundred thousand dollars.

I ask you who is the "watch dog" of the treasury? Is he only that fellow who writes out the checks? Is he only the one who watches the gates of the Church vaults? In a big sense the "watch dogs" are those who are the custodians of our Church buildings. Don't forget it. "A stitch in time saves nine." "Trifles make perfection, but perfection is no trifle."

I brought over with me today a board panel with some evidences of mistakes wired thereon. Like other sins, here are displayed evidences of sins of omission and sins of commission. Don't forget, one spark will burn up a million dollars of the hardest earned money in the world. When you take a fuse plug and insert a penny therein, or twist the brass so it laps over the contact in the center, that is a sin of commission. Yes, only a little thing, but the spark may send smoke to the skies of our

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people's hard earned savings. Our people take the skin off their hands in the sacrifices they make, and plain carelessness burns up in a minute the results of such sacrifices. That fuse plug is so constructed as to make for you a night watchman to guard your property when you are asleep. He makes your absence from home safe from fire. Yet in some of these sins of commission you take a six shooter, as it were, and pick him off. Yes, you kill the guard that protects your home.

We have asked you to install at a cost of twenty-one dollars a low water cut-off in your boiler. Some of you won't. We ask you to test the water in your boilers to save corroding, but you won't. Right while we talk, the good people of a little ward who can't dig down any more will have to raise nine hundred dollars to replace a boiler because some one blundered in a detail we are talking about—a little sin of commission. In this boiler was inserted a leadlike substance as a plug which, when subjected to extra heat, would melt and automatically shut off the furnace. What did he do? He plugged the hole with a hickory stick—a sin of commission here. In some chapels we have found the controls and safety appliances wired down, and maybe two hundred little children on the floor just over this danger of explosion, they and their devoted teachers in oblivion of the "dynamite" they are hovering over. If you want to get some faith-promoting stories, just follow us around to some of the Church buildings and see how the Lord has His arm around us. Keeping in mind our carelessness, if the Lord didn't have His arms around us, we'd have a hundred fires a year.

We are still talking about the temporal things. The lives of our people are at stake. I don't care whether you place the Church property at thirty million dollars or one hundred million dollars, we are reminded in a big way that we are the watch dogs of the treasury. A custodian is either too lazy or he doesn't know how to clean the

ashes out of his stoker, and a sacrificing handful of people have to dig down in their pockets for three hundred dollars for a new stoker.

Another ward has to meet a bill of six hundred dollars for a new boiler because the custodian failed to go to the expense of ten cents worth of labor and five cents for a postage stamp in the examination of the water in his boiler.

A keeper of a ward's property won't clean out the old rags from the basement and thirty thousand dollars honest-to-goodness toil and sacrifice goes up in smoke.

The skies of the most beautiful hamlet in our country are darkened by the smoke of a fifty thousand dollar beautiful edifice and contents because the bishop would not take counsel as to how easily fires are started by defective wiring.

It is like the Irishman who cut off one of his fingers in the rip saw and was showing his friends how he did it. While demonstrating, he had to exclaim, "Gee, there goes another one." Yes, brethren, while we are talking, there goes another meetinghouse up in smoke.

Now you stake presidents, we have asked you to appoint a member of your high council to be the point of contact between our office and the wards of your stake. If you haven't done so, please appoint him now and give us his name and address.

I do want to say this before I sit down: We compliment most of you men on the way you are teaming with us. There are some of you who don't. We don't know why; when we visit your places, we just don't understand; we can't understand it. As Bishop Richards said today, climate doesn't determine what your stake is going to be. It is initiative. We keep crying and crying to have some of these things taken care of, and they are not.

May the Lord bless us in our responsibilities, I ask in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

BRETHREN, I believe this is the first time I ever stood before a congregation of this many men that didn't have a good number of seventies in it to give it color. You have seven of us on the stand, but we feel perfectly inadequate.

I wish to send, through you stake presidents, to all those seventies out there, our regrets that they are not here with us, and our good wishes. We are just a bit worried about them. Brother Merrill has told us what he expects them to do in a quorum capacity. They have been told that they can't drive their automobiles to get together. They are scattered all over from Dan to Beersheba. There are only about twenty-six quorums out of one hundred which are confined to but one ward. Those twenty-six will be able to hold their council meetings and their quorum meetings without much difficulty. The other seventy-four are scattered over from two to eight or ten wards.

Now, we hope that you brethren will remember that when they divide up into groups and go into their various wards, that they are still a quorum, under stake jurisdiction conjointly with that of the First Council of the Seventy that you will try to retain your interest in those seventies, and provide ways that they may occasionally get together in full quorums.

I imagine your high priests will have the same difficulty that the seventies will experience. In many of the stakes where I have visited I fear that the monthly quorum meeting is going to be next to impossible. The leadership meeting does not provide the opportunity for more than a quorum council

meeting. I hope that some time, at least, in the quarter, that we can get all of our seventies together, so that they will still remember that they are a quorum, and that they have a responsibility to the stake organization, as well as to the First Council.

Brethren, if you will help us I am sure that you can open up the way for them so that they can retain their interest in their quorum, and function in a quorum capacity.

Now, we have another thing that bothers us. We have already noticed, in the report for January of this year, that there has been a very definite and distinct let-down in the missionary work of the stakes. We hope that in view of this recent instruction that missionary work may be reorganized so that it can carry on without too much hindrance and too much obstruction. To you, brethren, you stake presidents, we give that responsibility to see that your stake missions and your seventies' quorums function naturally.

We have faith in you. We believe in you. We know that many of you, if not most of you, have passed through our organization, and we hope that you will be able to retain an interest in the seventies, that you will help them, and in doing that help us.

I am happy for this opportunity to bear my testimony. I feel that we are in the hands of the Lord, and I feel that regardless of the obstacles that may come our way, this great work will go forward. I believe there is nothing under heaven that can interrupt its progress, although we may meet serious difficulties at times.

God bless you. Amen.

ELDER CLIFFORD E. YOUNG

Assistant to the Council of the Twelve Apostles

A GREAT deal has been said in this conference about our interest in the boys who are in the service, and I am sure it is opportune. There are two things, however, my brethren,

that I would like to suggest here. I can only suggest them, because of the lack of time.

Heretofore we have taken a pride in our rural, peaceful communities, and

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with justification we have talked of our culture and refinement—a culture developed through faith in God and a devotion to high purposes. The Church has had a refining influence on all who have lived up to its teachings and participated in the strength of its organization.

Now a great transition is taking place. Our boys are having to leave the influences of their youth, and are being transplanted into a life that has for its goal, not peace, but war; not the refining influences of the gospel, but the hatreds, and coarseness that can only come from the crudest war of all time. Then, too, we are witnessing an industrial transition that is fast changing our heretofore pastoral communities into active humbling commercial centers. These new enterprises are also bringing an altogether different influence into the lives of our youth.

These changes should give all of us great concern for we have never had to meet these influences before, but this is only part of the problem. We cannot picture what the transaction will be when the war is over, and our boys return from the army, and from the mills and factories, back to the farms, where returns for their labor may not be very remunerative—and where many of them will find no work at all.

Lack of time will only permit the suggesting of the problems. We, who have the responsibility of the directing of Priesthood activities of the Church, need to be thinking of this. It will require all of the ingenuity and organiza-

tion at our command to meet these problems. May we keep in touch with our boys and help them in their thinking and in the adjustments that are to come.

One other thing, and that is this: We are already beginning to feel the animosities and the hatreds that are being engendered because of the war. President Clark warned us of this a long time ago, and we are beginning now to see and feel it, and we are feeling it with our own people. We have in our midst people who belong to the Church, who have come from foreign lands, people who have sacrificed, and whose faith is just as firm as those of us who were born and reared in this land, and yet they are becoming the victims of these hatreds. May we be cautious about this, and may we use all the influence we have to preserve the love of the gospel in the hearts of the people, and to caution them that the feelings of our Saints, who are the victims of these unfortunate circumstances, are tender, and that they should be safeguarded against these hatreds.

May we always remember that there is a difference between sin and the sinner. If we can do that, it will help a lot. There isn't a stake of Zion that isn't feeling this thing, and as this war continues, and the casualties begin to come in, this spirit is going to become intensified, and the problem is going to become acute.

May God help us, that we may not fail in our responsibilities, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

As I looked into your faces today, brethren, the question occurred to me, "I wonder what it is that motivates these men to render such a generous, splendid service?"

I noted that some of you have come as far as two thousand five hundred miles to attend this conference, leaving your families and businesses. The spirit that has motivated you to attend this conference and to carry on in the

work of the Lord that has been assigned to you, is the same spirit which has built up the Church in these, the last days—the spirit of testimony.

In considering our achievements in the valleys of these mountains, I always think of our pioneer fathers and the pioneer leadership who were willing to sacrifice life itself and all they possessed for the gospel's sake. And why were they willing to do it? Because in

the heart of each and every one of them a testimony burned that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God and all of those who succeeded Joseph Smith are prophets and apostles of the Lord Jesus Christ. The great spirit of testimony is the power that stimulates all of us to serve in this great cause.

Some few months ago I had the privilege of reading a diary of one of our pioneer brethren, and he tells how he first heard the gospel in Canada, and of the great desire that burned in his heart to meet the leadership of the Church and of the long trip made from Canada to Nauvoo.

After being among the leaders of the Church and becoming acquainted with the people, as he was taking leave of them to return to Canada, he said: "I turned and looked back and wept, for my heart was with the Saints; and I said, 'I'll soon see you again.'" As he crossed the wide prairie, very thinly settled, he would sit down and rest, singing the hymn "Hail to the Prophet Ascending to Heaven." "I would then get up and go on my way, rejoicing."

He was convinced that the leadership of the Church was in the hands of inspired men and those who embraced the gospel were indeed His Saints. He then returned to Canada, gathering up his few belongings, and with his family, made the long trek back to Nauvoo, just in time to suffer many of the tribulations and hardships of the Saints as they were driven across the Mississippi River on the ice and onto the bleak plains of Iowa.

Arriving in the valleys of the mountains, he immediately erected a log home for his family. With his brothers, he built saw mills and grist mills, cultivated some land, indicating in his diary that he felt rather prosperous.

But "soldiers of the cross" in his day were minute men, and in 1857 he was called by the First Presidency to return to the Eastern States Mission with a handcart company of missionaries. He spent one year in the missionary service when word came that Johnston's army was on its way to Utah. Shortly there-

after, the First Presidency called the missionaries home.

The army had preceded the arrival of the missionaries, and their families had moved to the south. This good brother found that his farm had gone to weeds, and his mill was in need of repair.

His family returned from the south; and, again in the words of this pioneer:

I went to work again in good spirits to make home pleasant. I had plenty of house room and had all my family under one roof. We ate at one table and had plenty to eat. This was the happiest time of my life, for all was peace and good feeling.

After three years of hard work, this brother found himself in good circumstances financially, saying that he calculated he was worth about \$10,000. But another call came from the First Presidency—this time to dispose of his property and surplus livestock, being requested to take a few head of livestock, some furniture, and with his family make the long trek to the land of Dixie and assist in establishing communities there.

He said, "I scratched my head; . . . thought; and said, 'All right.'" Something in the heart of this man bore witness to the fact that the men who had called him to make the long, arduous journey to southern Utah were servants of God; and with that testimony burning in his heart, he could not refuse the call.

To make the story short, this grand character went to southern Utah. He assisted in the erection of the St. George Temple. He ran mills in the mountains and filled every assignment given to him, with willingness. The remainder of his life was spent in hardship. He passed through the trial of burying several of his children in the sands of southern Utah. But not once in his diary did I discover any feeling or word of complaint, only expressions of gratitude for the privilege of serving in the cause of the Master, grateful for the testimony that burned in his heart.

I am sure, brethren, that the same

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spirit of testimony exists throughout the Church today. This is the spirit that is in your hearts. As long as that spirit endures within us, God will bless us, He will sustain us, and this work will roll on to its final destiny and objective, which is to preach the gospel of Jesus

Christ to all people, that the world will be prepared for the second coming of the King of Kings, which event I pray will soon come to pass that we again shall know peace, harmony, and good will among men, which I pray for in the name of Jesus Christ. Amen.

ELDER RICHARD L. EVANS

Of the First Council of the Seventy

I AM almost tempted to say that the short talks are better than the long ones. I don't know whether I dare say it or not.

I was interested this morning in hearing Brother Thomas E. McKay report conditions in the European Missions, and particularly was I interested in hearing that the local missionaries in Great Britain had reported sixty baptisms. You presidents of stakes each has a mission in your stake. In spite of the intensive activity of this day, and some shortage of personnel, I am sure that if the missionaries of England, in the conditions in which they find themselves after this length of time, can do this kind of work, we can ably man and conduct our stake missions. Scattered throughout the length and breadth of the British Mission there are not to be found as many members of the Church as there are in many of our stakes, and their resources and opportunities cannot compare with ours—and yet they are going forward. We do appreciate the cooperation we have received from you stake presidents and we ask you for a continuance of this cooperation in this highly important obligation which the Lord has placed upon us, and which should have yet greater emphasis and attention.

The radio mail brings in a good deal of interesting comment from many thousands of people. One listener sent in a clipping from *The Christian Advocate*, three or four days ago. *The Christian Advocate*, according to its own masthead, is the official magazine of Methodism. This is the opening sentence of the clipping:

If the prophets had kept out of politics,

they would never have gotten into the Old Testament.

It struck me rather forcibly, and also the thought struck me that if this had appeared in our own publications someone would have criticized it as "politics," but since it appeared in a Methodist publication I suppose it is all right to present it here without hearing it derided as "politics." (Laughter) Seriously, I believe the time is opportune to leave just this thought, since we are not now in the midst of any political campaign, since we face no immediate election, and since the heat of such things is not with us at the moment:

As I looked back to those prophets who would never have gotten into the Old Testament if they had kept out of "politics," I suddenly became aware that the Philistines certainly didn't like the "politics" of the Israelites; I am sure that the Pharaohs didn't like the "politics" of Moses when he led the children of Israel out of bondage. I am equally sure that Saul didn't like the "politics" of Samuel when, at the Lord's command, he anointed David king; and I am sure that the captains and kings didn't like the "politics" of Jeremiah, or any of the other prophets of God.

But this fact is fundamental: The principles of religion enter into every activity of life. Should the activities of politics extend themselves into every activity of life, we must be increasingly careful to weigh every issue of politics according to principle, and not according to politics, if you please. I am sure that politics were attributed to the President of this Church, by many, when he took his stand, courageous and out-

spoken, on the prohibition question, for example. Call it politics if you wish. The principle is there and always will be, and some day his stand will be vindicated. It has been already in the minds of thinking and honest men.

I have been reading recently the last twenty sermons of Pastor Martin Niemoller, whose unfortunate country could no longer tolerate his preaching. In his next to last sermon is this comment:

We are being accosted on all sides by statesmen, by the man on the street, who tells us: "Do not speak so loudly or you will land in prison. Pray do not speak so plainly; surely you can say all that in a more obscure fashion." But, brothers and sisters, we are not allowed to put our bushel under a basket.

One more sermon after that, and Martin Niemoller no more ascended to his pulpit, and I think he has never been heard from since.

A quotation from Jeremiah will be of interest to all who have the sacred trust of leadership in the wards and stakes and missions of this Church:

Thus saith the Lord; Stand in the court

of the Lord's house, and speak unto all the cities of Judah, . . . all the words that I command thee to speak unto them: *diminish not a word.* (Jeremiah 26:2)

As we face the issues of the future, my brethren, may we, in the leadership of our people here at headquarters, and you in your stakes, weigh all the issues according to principle. There comes a time in the career of every man when he must speak according to the truth or break the trust of his office, and when the Presidency of the Church, and their associates in the general councils of the Church, unitedly take a stand on any principle, let us remember the prophets of the Old Testament, and meet the issues according to their merit as principles, and on no other consideration.

I leave you my testimony of my gratitude to my Father in heaven for the Presidency of this Church, and those who are associated with them; for the restoration of the gospel, and all that it means. This is the work of the Lord, and it will go forward to the accomplishment of His purposes, regardless of the schemes of men and the confused issues of the day. God be with you. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

MY brethren, I rejoice greatly at this opportunity of saying a few words and being in your midst.

I sense and understand somehow—I think I am correct—that there are just about one hundred forty-one spiritual gardens which we here tonight have to take care of after we leave this meeting, and I am sure that we all feel that we can go back to these places, having drawn from that great reservoir which has been given to us here, and give that heavenly and spiritual food to those people who live and who abide in the vicinity in which we operate.

You know, I have been struck with this thought, that in all of the history of religion, in all of the Bible stories and all the stories of the Book of Mormon, God's advent among men commenced with small beginnings. As we have been

chatting here tonight, talking about this great and marvelous and wonderful man Moses, just for a moment let your mind dwell on that man, if you like—the cradle; then the leaving of his country because of what he had done; then, as I remember it, the Bible says that Moses, watching the flocks of Jethro, at the back of the desert near Mount Sinai, saw this peculiar burning bush, which was not consumed, and the voice said to him, as he drew near it: "Moses, Moses," and he said: "Here am I, God." And then think of the length of time it took the Lord God Almighty to prevail on him to do the thing that he should do; his excuses of his speech, of his tongue; and finally, I think, as it occurs to me, more in desperation than anything else. God said to him: "What have you got in your hand?" "A staff."

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"Throw it down," and it turned into a serpent, and Moses turned to flee. God said to him: "Pick it up by the tail," and he did.

Even after that he said: "I can't do it. I can't tell these people. They won't believe me." And God said to him: "Go; but I want to say to you, Moses, that Pharaoh will not let your people go, not by a—" I was going to say a jugful, but God said, "Not by a great handful." But he did, and he accomplished the purposes which God

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gave him to do. Why? Because within him dwelt that which dwells within us, this marvelous Melchizedek Priesthood. That is the reason.

Now, I do not pray for that Priesthood, but I do pray that we may function and operate under the great call and the noble assignment which have been given to us, in such a way that we may ever honor the Priesthood, be proud of our acts, and God may smile upon that which we do, and I do that in the name of Jesus, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

LAST week I received a letter from a man in Washington who wanted to know something about the gospel, or at least receive some tracts. His card was a very ordinary card. It only had his initials on it, and it wasn't worded very courteously, and so my first impression was that the man was perhaps ashamed to have mail come to him which had the Mormon Church stamp on it. Perhaps he was only fooling, trying to see what kind of literature or what kind of letter we would write to him. So because of all these circumstances I was rather inclined to write the way I felt at that moment, then I thought of two instances which helped me decide just what I ought to do in regard to the matter, because it is always what we have learned in the past that helps us in the present.

I remember being in a missionary group in one of the missions where I was laboring. A very humble missionary was there, and not understanding a very fundamental, easy question that had to do with the Church, he got up and asked the meaning of this Church doctrine. The brother who was presiding thought it was so ordinary that even the most dumb should know the answer, and he answered him rather sharply. From that time on the missionary did not ask another question, and he went his way alone.

Last week I heard the story of a man who walked into the Bureau of

Information, and speaking to one of the guides, said, in a friendly way: "Well, here I am again." The guide, not recognizing him, the man made the following explanation:

About a year and a half ago I came to the Bureau of Information, and was taken through the grounds. The guide was very courteous and kind. You were that guide and because you wouldn't take any tips or any remuneration for the kind way that you treated us, I decided that the least thing I could do was to buy a Book of Mormon. So I bought one and took it home with me. I put it into my library, and one day my son came to me and said: "Father, I notice you have a Book of Mormon in the library. Would you mind if I read it?" I answered, "Why, no, go ahead."

So the boy took it down and read the Book of Mormon and the father said:

He not only read the Book of Mormon, but he read a lot of other books that he had found concerning your Church. Later he joined your Church and then found a young lady whom he loved and wanted to marry. She wasn't in the Church, so he preached the gospel to her, and after a while she came into the Church. This was a year and a half ago. Do you know what I am doing today? I am just staying inside of this Bureau of Information because that son of mine, and the young girl whom he had met down in California, are over in the temple getting married. I can't go there because I don't belong to the Church. That is what you did to my family.

As I thought of these things, I knew how the letter should be answered.

Every once in a while we get rather discouraged because we can't see that people are reacting in a way that will result in good, and we think our efforts are all lost; but I presume it is just like the word that goes out on the air. Before we had receiving sets, we were insensible to radio impulses, and they passed us by. I suppose when we do an act of kindness, when we do something for somebody else, which seems to be lost, that all those fine, good things—the kindness and the mercy and the good will and the forgiveness and all the rest of the things that help men and women to be better—keep going until some day they reach somebody who has the proper receiving set, and all the truths and all the worthwhile things that have been said by you, or by any-

one else, reach somebody's heart, just as the words of the guide's message reached the son's heart, although the father did not quite understand.

May the Lord bless us and guide us as we live our lives. May we be kind and thoughtful of other men and women, and even though things do not seem to come back to us, or we cannot see the results of them, may we be assured that in some place, somewhere, they are being registered on somebody's heart, either in our wards or our stakes or out in the world, and then shall we find joy and happiness because of the good things which we have done.

May the Lord bless us, I pray, in the name of Jesus Christ, our Redeemer. Amen.

ELDER NICHOLAS G. SMITH

Assistant to the Council of the Twelve Apostles

My brethren, I am grateful to my heavenly Father for this Church, and for the opportunity that has been mine to visit in distant parts of the world, to meet different races and peoples, to learn that the gospel of Jesus Christ affects them all exactly the same way.

I know the gospel is true. I realize that each and every one of you, who

are watchmen on the tower, know that fact.

I pray that our Heavenly Father will bless us all, that in our lives we may evidence to Him that we know this truth.

May peace be in our hearts and homes and amongst the people over whom we preside, is my prayer, in Jesus' name. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

My brethren, I am very happy to be in your midst tonight, and during the day, and to partake of the spirit of the Lord that I find so abundantly among us.

I hope none of us overlooked the fine testimony that we heard from President Grant this morning, one of the most wonderful that I have listened to in some time.

I haven't thought of anything to say, except this, brethren: I trust that when we return to our homes again, that we will remember our Father's work, that we will be about our Father's business, that we will encourage the leadership

of the quorums of the Priesthood to meet together and to appoint members of the quorums to visit the inactive of the members of the Priesthood who do not attend to their Church obligations. They are good men, and if only we can just get them to become active in their work we would be doing a fine and good service. Those men are in our midst and many are fine characters and are at work in some position or another. Many hold positions of trust that are worth while, so far as our civic and business life are concerned. If we could just get these men to participate

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with us I think it would be a marvelous thing.

I am happy to bear my testimony that I know, without a doubt, that this is the work of God; that we are engaged in the building up of the Church and kingdom of God on earth; that the people in this Church are the ones who hold the confirmed gift and power of the

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Holy Ghost, and that you men, as leaders, all of us here, have the rights and gifts of the Holy Priesthood which cannot be found elsewhere in this world, only in the Church of Jesus Christ of Latter-day Saints. I am happy and thankful to be numbered among you.

I pray the Lord to bless us, in the name of Jesus Christ our Lord. Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Our next and concluding speaker will be President Oscar A. Kirkham, of the First Council of the Seventy. This, I believe, is his first Conference, and we will give him ten minutes.

ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I HUMBLY pray that the Lord will bless me as I attempt to express my appreciation for the high and holy calling which He has brought into my life. It may be surprising to you at this moment that I see my father's face and my mother's face. May God help me to be humble and worthy of the joy which might be theirs.

I rejoice greatly in the more intimate association with the choicest group of men that I have ever known in my life; and in this country, in most of its states, and in many countries of Europe, through the kindness of the Lord, I have had conferences and association with our national and international great men. I was deeply impressed when I came to this calling. The word of it came to me in New York. I was in East Orange, attending service. I came back to New York, to the hotel, opened a telegram from my wife, which said: "Unanimously sustained as one of the General Authorities today. I wish you were home." I confess to you—it may have been my weariness—but the idea didn't strike me that it was myself. I didn't quite get it clear. I went and got a copy of the New York *Times*, went upstairs to my bed, turned on the night lamp

and started to read. I said: "I believe I will read that telegram again." I read it again, and this time I realized what had happened. Then I did not read, nor did I sleep.

When the First Presidency of the Church set me apart, I asked President Grant if he had any official word for me, any instruction. He said: "Yes, Oscar. Express yourself freely in council. Say what you have to say, freely, but when a decision is made, line up." I will tell you that those are words of wisdom. In my opinion that is democracy in its very essence.

The First Presidency have asked me to keep my connections with the Boy Scout program. I shall attempt to do that. My special calling in the Church is with the Council of Seventy. I have learned to love these brethren already, and appreciate greatly their intimate association. I humbly pray that God will help me to be a good Scout, a good missionary.

Before you again I express my humble appreciation. May God magnify me for the task. May I ever enjoy your sympathy and your blessing, as I am called to labor with you, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT J. REUBEN CLARK, JR.*First Counselor in the First Presidency*

I want to thank the brethren for their kindly cooperation in getting through as we have.

Brother Kirkham's talk brought home to me what I think in some respects is one of the most significant things that I have noticed since I came into a position of responsibility in the Church. I have been present when we have called men in and told them that we would like to have them go and preside over a mission. I have seen them color and pallor and swallow and say, "I will go." The loyalty and devotion of the people of this Church is beyond all calculation.

The principle which Brother Grant expressed to Brother Kirkham is fundamental in all our dealings, and we must never lose sight of it, brethren: Express ourselves freely in the council chamber while matters are under discussion, and then when they are decided, line up and carry on. If we ever get, in this Church, to a place where our loyalty is merely lip service, then we shall be in a serious condition. I know that the Lord will move the lip-servers out of their places.

Tomorrow morning, brethren, as we have already told you, we are to meet in the temple. We ask you to come fasting. You will enter the temple enclosure in the regular way as if you were going into the temple, through that little gate by the little house over on Main Street. The brethren will be there in the morning to welcome you at 9:20, when the gate will be opened. You will enter the temple itself by the southwest door. There will be brethren there who will show you how to get to the upper floor.

I do not speak of this very often, I do not like to, but I am getting to the age where stairs are a bit troublesome. Now there may be some of you also to whom climbing stairs is a little difficult and you would not do it just out of choice. To those of you who are like myself, I would say when you get inside the west door of the Temple if you will turn immediately to your left you will come to an elevator. A man will be on the elevator who will take you up to the fifth floor. I would like to urge those of you who do want to take the elevator to come early, because the elevator is small, carries only a few at a time, and it will therefore not be possible to move a great group of you with any considerable expedition.

Remember as you enter the temple, and I am sure you will remember, that you are entering a holy place. We would like you to go immediately to the top floor where we will have one of the brethren at the organ playing soft music for us while we wait for the time to come to commence the meeting. We ought to be in our seats by 9:50 because they will begin broadcasting from the Temple at 10 o'clock sharp. The broadcast will be the usual one on Easter Sunday morning. It will consist of a short service by us in the Temple, then the controls will go to the Tabernacle where the Tabernacle Choir will give its regular Sunday morning broadcast; then Elder Stephen L Richards will give the *Church of the Air* Easter sermon, which will likewise be broadcast from the Tabernacle. We shall hear it in the Temple so that that will be part of our service. When that is over the controls will come back to us, and we shall go forward with the rest of our service, until 12 o'clock, when we shall go off the air. We then

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count on recessing for thirty minutes, that we may rest and go to the lavatories. We will explain about them to you tomorrow.

Please, brethren, come fasting, and with a fast-day spirit.

After the recess tomorrow we shall re-assemble at 12:30 when we shall have a Fast meeting. The quorum of the Twelve will administer the sacrament to us; then we shall have testimony meeting. You brethren will be asked to take up the time in bearing your testimonies, rather than, may I say, in preaching sermons. There are a lot of you and you cannot all be heard under the best circumstances, but we hope that the spirit of testimony will rest upon you, so that no time will be wasted. We know that we shall have a glorious time. That meeting will end when it seems right to end it.

We will now close by singing, "God Be With You."

Now, brethren, it will be necessary that all of you have with you in the morning your tickets of admission. You will understand that we cannot run the risk of anybody going who should not be there.

Let me go over it again if I have made a mistake: The gates into the Temple will be opened at 9:20. Those who wish to use the elevator ought to get there at that time or as soon thereafter as possible. You all ought to be in your seats by 9:50. Our broadcast from the Temple will begin at 10 and run until 10:30, when it will be taken over by the Tabernacle Choir, which will hold it for thirty minutes, until eleven; then another thirty minutes will be used for the *Church of the Air*; then the broadcast will come back to us in the Temple at 11:30, and we will go on there until 12. Then we will be off the air. After that we will have a recess for thirty minutes until 12:30. We will re-assemble at 12:30 and have our testimony meeting, where you brethren, I repeat, will be the ones to bear your testimonies. The sacrament will be administered by the Twelve, and Brother Clawson will arrange for that in the morning.

Have I made it clear, brethren? Is there anything else?

The congregation sang the hymn, "God Be With You" (L. D. S. Hymns, page 132), words by J. E. Rankin, music by W. G. Tomer.

Elder Horace A. Hess, President of the Yellowstone Stake, offered the closing prayer.

Conference adjourned until Sunday, April 5, at 10:00 a. m.

SECOND DAY

MORNING MEETING

The fourth session of the Conference was held in the assembly room on the fifth floor of the Salt Lake Temple, and the meeting convened at 10 o'clock a. m.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

This is the morning session of the second day of the One Hundred and Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are meeting in the upper room of the Salt Lake Temple.

President Heber J. Grant is presiding, President J. Reuben Clark, Jr., is conducting the meeting. There are present on the stand all of the First Presidency, all of the Council of the Twelve, five Assistants to the Twelve, the First Council of the Seventy and the Presiding Bishopric. The congregation is made up of the Presidencies of Stakes and the President of the High Priests Quorum in each Stake. Almost every Stake in the Church is represented.

Elder Richard P. Condie will direct the music, and Elder Alexander Schreiner will be at the organ.

We will open the meeting by the congregation singing, "We Thank Thee, O God for a Prophet" (Hymn Book, page 166; No. 13 of the Pamphlet).

The congregation sang the hymn, "We Thank Thee, O God, For A Prophet" (Hymn Book, page 166).

Elder Hyrum T. Moss, President of the Rigby Stake, offered the opening prayer.

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

OUR meeting here this morning seems hopelessly discordant in its purpose with current, all-enveloping happenings. We gather to worship the God of love in the name of His Son, the Prince of Peace. And even as we speak, the whole world is ablaze with the devouring flames of war. At this instant, in far-away places men are locked in a death grapple.

Both in its scope and portent the present conflict dwarfs what we heretofore, out of tribute to its magnitude, have styled the World War, as that eclipsed the wars which had gone before. Scarcely is there a land some of whose citizens have not forfeited their lives. In all the earth, as it was in Ramah, there is heard the voice of lamentation: "Rachel weeping for her children refused to be comforted for her children, because they were not."

But we are not met here for mourning, nor to commiserate with ourselves. We are not even convened to call down fire from heaven to consume the adversaries of our country. We are come together, both within

these walls and beyond them so far as the spreading ether waves reach out and bring us into communion, to refresh ourselves in the faith that God lives and directs the destinies of this world and of men and of nations; to remind ourselves again and to draw sustaining power from the assurance that in this world there are such simple elementary principles as right and wrong and that in their unending struggle for supremacy right will always triumph.

We should accordingly be composed in our feelings. Though none of us can penetrate the gloom and see what lies beyond, we know that this war, like others that have gone before, will come to an end. Then we shall want our farms and our businesses and our trades the same as before. We should hold on to them, and, so far as may be under the limitations and restrictions imposed by the times, keep everything productive. We cannot give way to despair.

We must likewise sustain our country to the full measure of the requirements of loyalty and patriotic

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devotion. The nation is now at war. We dare not lose that war, for its loss would mean the end of liberty as we have come to esteem it. It could mean loss of the right to meet and worship as we are doing now. We may have a major task to preserve freedom as we have known it even with the war won. With the war lost we should have no chance at all. We of this Church have a particular regard for freedom under the protection of law. With us it is a religious tenet. We have vivid and unhappy memories of the misery and the suffering that follow when men in blind fury defy the restraints of law and act on their own caprice. We recognize the right of men in the exercise of their freedom of choice to reject the very commandments of God. Only a free soul is fit to enter His kingdom. Men must learn here to live as free men and to apply the restraints which true freedom imposes to be fit for the heavenly realm. Hence we are unalterably opposed to the attempt of any nation or man or group of men, foreign or domestic, to take away or destroy or abrogate the freedoms guaranteed under the law of our land.

SEATED behind and around me are the men who hold the principal offices in this Church. I doubt if there is one of them who has not now in the armed forces sons or grandsons or brothers or other near kindred. Some of these have already made the supreme sacrifice. They, with the membership at large, sustain the government, purchase its bonds, contribute to it their substance and give it their fealty.

We abhor war with all its savagery, its human wastage and its moral degradation. But war is here and since the principles of liberty are at stake, challenging the very purposes of God, my faith is that

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they will be rescued, though at what cost of blood and treasure I know not.

Abraham Lincoln fully believed that the Civil War was the price this nation had to pay for the sin of human slavery. We had proclaimed to the world as a foundation principle of our political faith the inalienable rights of all men to be free, but we practiced human bondage. That was a base denial of our loud-toned profession. We refused to repent. War came. In a dark day of reverses Lincoln expressed concern lest it prove to be God's will that the chastisement of the nation might continue "until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil shall sink, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword."

What may now be our national sins and what may be exacted in expiation I leave to your conclusions. Among them I do not hesitate to name arrogance, godlessness and the decay of a living Christian faith.

During the troubled years of his presidency, Lincoln many times by proclamation set apart days for prayer and supplication for divine favor. He never omitted from those proclamations the admonition to pray for forgiveness of our national sins as a condition to the reception of God's help.

There are numerous ways besides those I have already mentioned in which we may contribute strength to the nation. But I am persuaded that the service the Church can best render—and it is a transcendently important service—is to keep alive as the foundation of our country's future the true spirit of religion, which involves the establishment and preservation of a living faith in a living God. Experience should have taught

that "except God build the house, they labor in vain who build it!"

You recall an occasion when Jesus asked his disciples, "Whom do men say that I am?" They gave him the various conflicting conjectures they had heard expressed, whereupon he put it to them direct, "But whom say ye that I am?" The reply came from Peter with equal directness: "Thou art the Christ, the Son of the living God." Christ approved that answer and declared that the basis of the knowledge implicit in it was the rock upon which he would build His Church. He said more than that. He said that being so foundationed the gates of hell should not prevail against it. That is a very important assurance. It promises solidity and perpetuity. That is the essence of the message which His disciples bore to the world. As Paul phrased it, they determined to know nothing save Jesus Christ and Him crucified.

I WANT here to quote some very penetrating observations of an eminent editorial writer, Thomas F. Woodlock. After some remarks about the lack of real substance in the lip service we pay to Christian precepts he continues,

How many of us would with a whole heart and clear conviction echo Peter's confession of faith when challenged by his Master? And what are we teaching in our schools, grammar and high, and colleges and universities concerning that confession?

Now the answer to the question put to Peter is of the all-or-none order. The Christianity which built the western civilization was built upon Peter's answer. It was that Christianity which brought democracy into the world because it was the first to bring to man the revelation of human personality, and that is the rock upon which the democracy in which we profess . . . a faith . . . rests and alone can rest. It was that Christianity upon which the declared principles of our civil order rest, and there is no other resting place for them. A belief in democracy without a belief in that Christianity is no better than a code deprived of its creed or a flower cut from

its parent stem: it must ultimately wither and die. When it dies freedom dies, even if democratic forms survive. Hitler rules today under the "forms" of the Weimar constitution and Stalin under the "forms" of a constitution as "democratic" sounding as anyone could wish! The same thing could happen here under our own "forms" if we, too, should lose faith in the soul that alone can give them life.

I am not predicting dire catastrophe for our country. But I do say that the warning sounded is no idle one. The arraignment made by Mr. Woodlock is, I am forced reluctantly to admit, justified by the facts. Since sometime before the war started in Europe thoughtful men, there and here, scholars, scientists, publicists, statesmen, religionists, have been calling for a spiritual and religious recovery; they have solemnly warned that our nation cannot endure "except upon a solid religious foundation," but I very much doubt if any of them would give the answer Peter gave to the same question as was addressed to him. Men profess a deep attachment to what they call the ethical quality of Christ's teachings, but they deny Him. The nineteenth century is described as the one in which man substituted belief in himself for belief in God. "Glory to man in the highest" was Swinburne's impious exultation. Now the things of which man thought himself master have turned on him with a terrible vengeance. We have seen the decline of religious faith followed by the rise of tyranny. I believe it is a safe generalization that despotism is always at enmity with the Christian religion. They rest upon inherently and irreconcilably antagonistic conceptions about man, his worth and dignity and destiny and place in the order of things; the one debases him, the other exalts; the one denies God, the other acknowledges His supreme power and bows before His majesty. The teaching of the Christian re-

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ligion irritates the despot because it is a constant denial of his assumed supremacy and a rebuke to his tyrannies. Hence the despot always seeks to put religion down. The rise of Hitler in Germany heralded assaults upon the church. His Minister of Religion said, "Adolph Hitler is the true Holy Ghost," and the Minister of Culture declared, "We must proclaim a German Christ, not a lamb of God." In Russia the line was the same, "What is worrying us is not that Christianity is dying in Russia, but that it is still surviving," said the Commissioner of Justice. "The natural transition," said another, "is to bring about the death of all religion."

APPARENTLY they have found it impossible to root out of their people their ingrained instincts for religious worship. And so the effort is now to divert them to a new religion. Dr. Alfred Rosenberg has come forward with the blue print for a "new national church." It does not require that citizens adhere to it but it outlaws all other churches, confiscates their property, forbids any of the teachings and practices of Christianity, banishes the Bible and substitutes for it *Mein Kampf*, which is never to be added to nor taken from and the exposition of which by state designated orators is to be the substance of all religious service. As one reads the prescriptions one wonders if it is of today or whether by some magic he has been shuttled back into primitive paganism.

But you may say what has all that to do with us. Just this. Germany is not the only land in which there is an ambition to set up a new order, nor to recast religion to fit into that order. Incredible as it may seem there is at work in our own country today a body of men and women, highly intellectual,

trained and lettered, apparently earnest and sincere who have issued a manifesto which they call "A Declaration on World Democracy." They propose the creation of a World State of which the United States of America is to be the hub and its framework of government to furnish the pattern, of course with plenty of circumscriptions and modernizations. This model state is to have the modest name, "City of Man," and the indwellers are to have their ideas of freedom redefined so as to bring them within very certain limitations. But we pass all that to observe that this world state is to have provided for it a religion which is to be a "religion of democracy." A committee of experts is to examine all the various existing religions and determine what there is in them "of greater or lesser value for the preservation and growth of the democratic principle," what "elements in them are more apt to co-operate with the democratic community and consequently more deserving of protection by it." Our notions of religious freedom are to be re-examined for we "must know what limits are set by the religion of freedom, which is democracy to freedom of worship." The implication is clear that it will be just too bad for any religion which the committee of experts finds not to be in the best interests of democracy for "the universal religion of democracy shall underlie each and all of them." Perhaps I ought to say that the authors expressly disclaim the intention of setting up a state religion though they have provided all the framework for it including a body of inquisitors. It has always been our assumption that democracy was born of the teachings of religion, but now democracy is to determine the uses and value and content of religion.

WHAT place, I ask you, is there for God in that "religion for democracy" set up by a committee of experts? How would the projectors of the scheme answer the question which was directed to Peter? And if God is excluded how can you have a religion at all? Where are we getting to in our cry for the recovery of religion if God has no place in it except to supply a convenient name which people are accustomed to associate with worship? Why do the authors desire or think it important to have in the model state a religion at all? What they would provide is a sham, a hollow shell wholly devoid of the spirit that gives life. The proposal is near blasphemy. It dethrones God and deifies man, which is one of the principal reasons for our present confusion and turmoil and impotence. I don't mean to imply that these men are of a kind with Hitler at all, but I still ask what essential difference there is in principle between their "religion for democracy" and Hitler's "new order" or Rosenberg's "new religion."

The advocates of the new religion are powerful writers, capable of expressing their ideas with force. They command wide attention. They present America with the issue, clearly drawn, whether religion is a plan and a way of life for mortals emanating from Deity or whether

religion shall be taken over by the intellectuals, formulated on their design and made the mere creature and servant of the political state.

For the future safety of the world, for the welfare of the souls of men, for the preservation and salvation of our beloved country we can never make that surrender.

In that matchless prayer, in which he pleaded with the Father for the disciples whom He was about to leave, just before He crossed over the brook into the Garden, Jesus used these words:

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

That is our belief and our message. That is the message which won the western world to acceptance of the Christian faith. Never did men more need the sustaining power of that firm conviction than in this confused, bewildering, and muddled time. Never were those words freighted with a deeper meaning for the needs of the hour. They are simple, direct, and clear as distinguished from the tangled skein of mystifying phrases which men are driven to use when they try to expound a God of philosophy who is not the Lord God omnipotent.

God grant us the power to stand true to our trust, I pray, in the name of Jesus, Amen.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Elder Albert E. Bowen has just spoken to us. We will now transfer this broadcast to the Salt Lake Tabernacle. The Tabernacle Choir will give its Sunday morning broadcast. After that broadcast Elder Stephen L Richards of the Council of the Twelve will deliver the address on the *Church of the Air* program.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will have completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and by short wave transmission to foreign lands. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

Announcer: With the passing of another seven days, we pause once more within the shadows of the everlasting hills, as music and the spoken word are heard again. This is the 654th nation-wide performance of this traditional broadcast, presented each week at this hour as Columbia brings you the Tabernacle choir and organ from Temple Square in Salt Lake City.

The choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ. The spoken word by Richard Evans.

(Pause)

Announcer: On this Sabbath of the resurrection, we open with an Easter anthem, with words by Charles Wesley and music by David Hugh Jones. "Hallelujah, Christ the Lord is Risen Today."

Choir presents "Alleluia"—Jones.

Organ presents Chorale Prelude—"Christ Lay in Death's Embrace"—Bach.

Announcer: "We'll Sing All Hail to Jesus' Name." This hymn of death and resurrection, with words by Richard Alldridge and music by Joseph Coslett, is heard now as this traditional hour from Temple Square continues.

Choir presents "We'll Sing All Hail to Jesus' Name"—Coslett.

Announcer: A symbol of the season with its message of the re-birth of all things is heard now from Temple Square as the Tabernacle organ recalls the phrases of Kinder's "In Springtime."

Organ presents "In Springtime"—Kinder.

Announcer: We turn the years back now to recall from a seventeenth century Dutch setting, "This Joyful Eastertide."

Choir presents "This Joyful Eastertide."

Announcer: Another traditional Easter melody is taken from its old world setting as we hear the Tabernacle choir singing—"Theodulph's Hymn."

Choir presents "Theodulph's Hymn"—Techner.

Announcer: The coming of another Easter stirs our thoughts anew to the issues of life, and death, and immortality. We think much at this season of those whom we cherish who have already departed from us—where are they, and when shall we again behold them? For answer there are many who cry out from the depths of their hearts. There are some who feel they have the answer. Others steadfastly deny all possibility of immortality, and there are still others who accept it with many qualifications. Those who profess the greatest doubts are often most inclined to talk about the subject. Those who have a quiet assur-

ance of their own personal continuance seem little disposed to raise the issue. Thoughtful men are not given to much talk about things they know so well. We don't quibble as to whether or not spring will come again, and yet that we shall come forth from death to life is more certain than spring's return. "If it were not so, I would have told you," is the assurance that came from the Savior of the world, and for Him, and for His followers—and for all men—the question was settled there. "If it were not so, I would have told you." The fact that we may not understand the process by which all this will be brought about, does not cast doubt upon its reality. Truth, fortunately, is not limited by the present understanding of men. In the years that brought his more mature convictions, Ralph Waldo Emerson said simply: "All I have seen teaches me to trust the Creator for all I have not seen." That so many other great minds have spoken in this same vein is comforting and reassuring, but no matter who chooses to believe or disbelieve it, the facts remain, as the Lord, Himself, has spoken directly and through His servants, the prophets, one of whom said: "Behold, there is a time appointed that all shall come forth from the dead. Now, when this time cometh, no man knoweth—but God knoweth . . . that all shall rise from the dead." (Book of Mormon, Alma 4:4,5) This glorious certainty rises above all the uncertainties of our troubled generation. And so, while those who disbelieve still quibble, those who believe find abiding peace in the assurance that we and all those we love and all men

of all time shall continue beyond the present, beyond death, unto life everlasting. Of such is the message of Easter. If there be those who doubt it, let them doubt no more. If there be those who mourn, let them take comfort. If there be those who love life, let them prepare to live it, forever.

Organ presents "Praise to the Man."

Announcer: And now from fifteenth century tradition comes an expression of this day of days—"Easter Joy."

Choir presents "Easter Joy."

Announcer: And now we close from Temple Square as the Tabernacle choir sings from the *Messiah* by Handel—"Worthy is the Lamb that was slain, and hath redeemed us to God . . . to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Choir sings "Worthy is the Lamb" Handel.

Announcer: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. Believeth thou this? . . . Yea, Lord, I believe."

This Sabbath Hour from the Crossroads of the West is ended.

Until we beckon your thoughts again unto the hills, we wish for you peace this day and always, the peace that understanding brings to the hearts of men.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Dr. Frank W. Asper was at the organ; spoken word by Richard Evans.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the traditional Tabernacle Choir and Organ broadcast, an additional thirty minute period, regularly

known as the Columbia Broadcasting System's *Church of the Air*, was presented from 11:00 to 11:30 a. m., as a part of the proceedings of this

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session of the conference, and was also released over nationwide and international network facilities. Music was by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the Organ, and Elder Stephen L Richards of the Council of the Twelve delivered the address. The program was conducted by Richard L. Evans, who introduced it as follows:

Theme: "Sweet Is the Work"—McClellan—organ and humming voices.

Announcer: A decade ago the Church of the Air was brought into being by the Columbia Broadcasting System to give opportunity to representatives of the major faiths to bring

their messages to a nationwide congregation of worshippers. Since that time these religious services have been heard twice each Sunday. Today, in the eleventh year of the Church of the Air, the network Mormon service comes to you as part of the proceedings of the one hundred twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints, through Station KSL in Salt Lake City. The service originates in the Mormon Tabernacle while leaders of the Church listen in session, in the upper rooms of the Salt Lake Temple. We will give the service into the hands of Stephen L Richards of the Quorum of the Twelve Apostles, whose subject will be, "Had We Listened to the Prophets."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

THESE lines from a poet were not penned to herald Easter morn, although they might well have been. They were written to announce the advent of a new gospel dispensation. They also appropriately symbolize the resurrection of the Christ. When His bruised and wounded body arose from the sepulcher and put on the radiant garb of immortality, it was in truth the dawning of a new and brighter day for all the world.

That event was the central fact in the life of the Savior. For it He was born; to prepare for it He lived His matchless life; to substantiate its efficacy for all men, He endured more sorrow than any other, a crueler death, carried a heavier burden—all to demonstrate the supreme happi-

ness and the most transcendently beautiful and desirable thing within the attainment of humankind—eternal life.

The Easter we celebrate this day in the Christian world, together with substantially all other aspects of the life and ministry of the Redeemer was foretold by the prophets. I have counted two hundred twenty-two verses of scripture from the Bible alone which deal in a prophetic way with our Lord Jesus Christ. Surely there is significance in this voluminous foretelling of the greatest thing in history. I look upon it as the supreme vindication of prophecy and the prophets. The Savior might have lived, died, and done His work without prediction of His coming, but it is evident that that was not the plan. Being the author of faith, He caused that sacred principle to be introduced as the premise for His appearance in the flesh, and He left

it with men as the cornerstone in the foundation of His gospel. From it I draw the meaning of this hour.

To the followers of Christ everywhere I pose this question: Has anyone truly Christian faith who does not believe the prophets? I suspect that some may not care to answer the question, even to themselves, but I know of no better way of testing our real allegiance to Christian principles.

The prophets have had vital messages for us in days that are gone, as they have in the critical days that are here. Had we understood and believed their words, many of our difficulties might have been averted. They have given us counsel on every phase of our living. They have told us the things that would make for happiness and success, and they have pointed out the courses which lead to misery and failure. We should be deeply interested in their words now, as we are searching for causes and remedies, and when we are so urgently in need of formulas to unite and solidify our people and our efforts in the Herculean task before us. Painful as it may be, we must admit our mistakes before we can rectify them.

Most of our people recognize the necessity for spiritual support in this war. I believe there is no higher spirituality than that which is manifested in prophecy and also in its acceptance. God speaks through His chosen servants. If we do not listen to them, it is likely we do not really hear God at all, although I do not mean in any degree to deprecate individual communion with our Father through prayer. I have in mind divine pronouncement of principles and laws for the guidance of men and nations.

This war began among Christian nations. It is true that China and Japan were involved before its out-

break, but its foundations were laid among peoples who had the Bible and, professedly at least, the churches of Christ. Had they listened to inspired prophets, it and many preceding wars would never have been begun. In the first place, they would have been convinced of the necessity of adopting principles governing international relations which would have averted conflict, and in the second place they would have known from the beginning the futility of war. Wars have been fought before to end war, and mankind should have learned long ago that the war serum injected anywhere in the body of the universe is wholly ineffective as an antitoxin for the malady of human conflict. Surely it is time for investigation to be directed along other lines to isolate the bacteria of this disease and provide a cure.

Now as I see it, those engaged in such investigations have become so engrossed in the use of microscopic technological methods that there has developed an adversity to the simple, obvious formulas which, whenever actually tried, have proved effective. Not long ago I heard a prominent scientist declare that science would end war. He said that scientific genius would devise such terrible killing devices that men would be afraid to go to war. This I doubt, first, because the defense can call to its aid the same science as the offense, and secondly, because I believe that fear will never be an adequate deterrent. We have record of wars resulting in the complete extermination of the opposing hosts, but I don't know that anybody looks forward to such a process of ending war.

SOMEHOW there has developed a certain modern education which seems to have disdain for the ob-

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vious, proceeding on the assumption that if it's simple and old, it can't be true. Such an attitude, which fortunately is by no means universal, has served greatly to retard the solution of many of our most important problems, chief among which is the question how men may live together comfortably and in peace. All of us rejoice in the contribution science has made to the convenience and pleasure of our living. We are deeply grateful for the discoveries of patient, hard-working research men who have contributed so much to freedom from disease, organic efficiency and longevity of life. I noted a number of years ago that a poll of students placed Louis Pasteur at the head of a list of great men, excluding religious leaders, who had made contributions to mankind.

What a pity it is that in the face of all these remarkable advances in health, sanitation, comfort, and beauty that we have made so little progress in human relations. Someone has pointed out that the greatest tragedy of the modern age was the tercentenary of Harvard University in 1936, where scholars from all over the world met to appraise the progress of the world for the past three hundred years and reached the solemn conclusion that, while man had made most unusual and commendable progress in solving the mysteries of the universe, bringing under control the forces of nature, that in all this long period of time he had made no appreciable advance in the control of himself, his greed and his passions, and that he was even more prone to fight with other men than he had been centuries before. So it is evident that the social studies carried forward by many conspicuously brilliant people have not helped us very much in our greatest difficulty.

Now that we are in a crisis we find

ourselves groping for every straw that might indicate the proper direction of our national effort. We have tried and we are still trying experiments by the score. We know that we need unity, loyalty, self-sacrifice, efficiency, and faith. We plead and cry for these high qualities so essential to success, but they don't come in sufficient measure. Dissension, costly disputes, selfish interest, inefficiency, skepticism, and doubt continue to retard our preparation to meet a peril that is so imminent as to make the best things of life tremble in the balance. This is the situation. Is there a day or an hour nearer and better than now—right now—to meet the challenge? I believe there is not.

Where can we look for the essential virtues our people need with greater hope and assurance than to religion and the prophets? It is there that we find not only the outstanding examples but the most potent factors for cohesion, solidarity, and unity. It is there that loyal devotion and self-sacrifice for a cause have been developed and shown their richest fruit. It is there that we have been given the gospel of work, industry, frugality, and thrift. It is there that we have been taught the virtue of honesty and integrity; and it is there, and there alone, where we have learned the meaning and vitality of faith. Did you ever stop to think where we would be if all the learning, all the concepts, all the morality, all the idealism, and virtue that have come to us from the prophets should be swept away and annihilated? It seems to me a moment's contemplation on such an awful state should immediately renew and enhance our appreciation of the inestimable contributions which have come to us through divinely inspired men.

Now I hope you will bear with me

as I project a few specific applications of the great principles and doctrines which have been our heritage to our present situation. We named as our first need: Unity. How is it to come? We thought that the terrific shock of Pearl Harbor had brought it. As the weeks passed and the force of the sudden impact subsided, we found that we were mistaken. A hundred incidents which you know, and I have not time to mention, bear that out. Selfish interests still dominate much of our internal negotiations and activities. It is vainly pointed out with irrefutable logic that these militate against our efficiency and success. What is the answer? Brotherhood—the fraternity of men taught to us by the prophets. I know that some may say it is Utopian and unattainable, yet it is the very thing we are announcing in carefully worded charters as the panacea for the ills of the world. Why not try it at home and demonstrate its efficacy before we attempt to spread it abroad? All that it entails is mutual consideration and the recognition of humankind as the family of God. The latter is especially important. There are few, if any, stronger cohesive factors than kinship. We do not establish kinship without parage. We cannot estimate the value of the acceptance of God as a universal Father.

WE are continually told that self-sacrifice is necessary to our success. Self-sacrifice is of the very essence of the Christian religion. Its history is filled with instances of it. The early Christians, the monasterial life of the Middle Ages carried to excess in asceticism, the exploring missionaries, and our own Puritan fathers are but a few. This very day is in commemoration of One who gave His life to teach self-sacrifice and altruistic service. Sacrifice in its finer aspect is

a spiritual concept. It elevates spiritual growth above material gain. It looks for its reward in things only of enduring worth. This concept, firmly implanted in the hearts of the people, is all we need to help us endure cheerfully whatever deprivation may be necessary to aid our country.

We need efficiency in all our endeavor. No one doubts it. Everyone is clamoring for it. Now efficiency, in the last analysis, has reference to man power. We speak of efficient machines and efficient organizations and efficient methods, but it is men who make all these. Someone has well said, "It is not the guns that win decisive battles; it is the men behind the guns." Another has said about this crisis, "It is self discipline or slavery." I don't intend to take the time to present facts revealed by the physical examinations of our selectees. All of you have read some of these reports, and you have general knowledge of the vast number rejected for unfitness.

One caustic critic has said, "America is drunk. How could she be otherwise after having smoked or chewed three hundred forty-three million pounds of tobacco and swallowed more than one billion, six hundred fifty-four million gallons of malted liquor and one hundred twenty-four million gallons of spirituous liquor, nearly two billion gallons of beer and whiskey annually?" The same article concludes by the assertion, "America is burning up its energy in pipes, cigars, and cigarettes, drowning it in beer, wine, whiskey, and rum, and smothering it with luxurious living. . . . The Fifth Columnists who are doing America the most harm are the promoters of these . . . great evils to the damaging effects of which our military leaders are not yet awake."

If these statements in any substantial degree represent the truth, what a deplorable calamity has befallen us! Our war enemy himself could scarcely strike more terribly and effectively against our man power than these arch enemies of the race have already struck. With all the expedients we can devise, it will take years to undo the damage. Never

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has a more deadly fallacy crept into any society than that more narcotics, more tobacco, more whiskey, and more licentiousness will make better armies. This sophistry and diabolical propaganda is not the work of religion and the prophets. It emanates from the enemies of religion and the enemies of men and the nation. Thank the Lord for the courage of Gene Tunney and a few others like him who see the far-reaching and disastrous effects of these narcotics, and are brave enough to speak out against them and those who perpetrate them on our youth! I believe that the great majority of all the homes in America from which the army boys have come would thank our Commander-in-Chief from the bottom of their hearts if he would make an order forbidding the use of such poisons in our military establishments.

What a difference it would have made, and would still make to our efficiency, if men would but accept the concepts of the human body given to us by the prophets:—if they would look upon the body as the tabernacle of the spirit which dwells within it, and protect and preserve it from abuses and deleterious substances which militate against its organic efficiency. If they would remember that it is an affront to God to violate the purity of these earthly temples of the spirit, I am sure they would be more thoughtful in their care. How precious to the nation, not to mention homes and loved ones, are the bodies of our youth! The revelations through the prophets have told us long ago what is good for them and what is hurtful. Science has confirmed divinely inspired formulas. The laws of health are inexorable. They cannot be violated with impunity.

So, in the interest of our boys, in the interest of our country's cause, I humbly appeal to all who love them and to all who are the beneficiaries of their noble service, not to send them cigarettes and intoxicating liquors. In the end they will know that you were kind if you help them to conserve their strength and vitality in wholesome, righteous living. Try to help them realize that

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in the face of danger there is one thing they cannot hazard and that is their souls.

PROPHECY and religion supply the one most indispensable element in all our colossal endeavor, and that is faith—faith in the destiny of our democracy, faith in the triumph of righteousness over evil, and faith in the worth, the integrity, and the majesty of man.

We live in a world of irreverence. Oh, I know that it is true that we have preserved forms of worship. Millions are invested in churches and cathedrals, and we in America, as in other Christian countries, maintain at great expense much of the formalism and pageantry of religion. I know, too, that there are thousands of good men and women who love God and seek to order their lives in conformity with His teachings, but accounting for all these, there are relatively few—so very few—who have the simple, honest, humble faith to accept the Word of God as revealed to and spoken through His chosen prophets.

It is a great pity that it is so, because out of the words of the prophets we have received not only our most profound understanding of man and the universe, but also the assurances and predictions that bring comfort, hope, confidence, joy, and a peace "which passeth all understanding." It is from the prophets that we learn of the glorious place and distinction given to man among all God's creations, that he was created in the image of God and that he is not menial, nor low, nor of servile nature, but that he is of high estate, of the noblest lineage, endowed with the God-given gift of intelligence, the sublime and supreme investiture of both God and man. It is from the prophets that we learn that he is to be free, with the voluntary power of choice, and that this free agency is essential to his development and progression. And it is from the greatest of all the prophets, Jesus Himself, that we learn how man is to retain his freedom, for He said, ". . . Ye shall know the truth, and the truth shall make you free."

What a difference it would make in

the world today if only the people believed the prophets and knew these truths! Had we accepted their spiritual reality and the verity of their messages, the tragedy that envelops the world today would never have been. But we thought it was childish to believe in them. We looked upon them as visionary men whose words had no import for our day. We didn't believe in a higher power that could look through the vista of time and foresee the tragic things that would come to men out of their perversity, their egotism, and their sin. We ignored all the warnings, and we laughed in the faces of these solemn messengers from On High, because we wanted fun and light-heartedness and vanity and hundreds of other things to distract us from the serious things of life.

How unfortunate it is that we did not recognize that there is no lasting happiness and peace except in goodness, and that the ways of God, the ways in which the prophets tried to lead us, are the only ways to joy and safety.

If we had but followed the prophecies, we would have known from the very beginning of our nation that one of old had said that ". . . this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." Had we had that knowledge and believed it, we should have known all along where to have put our trust and what the course of our lives should be. There would have been no anxiety or misgivings concerning the future of our beloved America, and there would be none now, could we but quickly come to the truth and accept the divine word.

I need not argue that it is the province of religion to bring to pass an acceptance of the prophecies. They are the constitution of the kingdom of God. No man truly enters into the kingdom who does not believe and follow the prophets.

It is fortunate indeed that so many admire the teachings of Christ—kindness, mercy, tolerance, forgiveness, and

the doctrine of the good neighbor, and altruistic service—but I fear that there are many who worship at the shrine of His teachings and attributes but deny the sovereignty of the King. True religion teaches us that the most acceptable homage we can render to the Savior is to acknowledge Him as God and pay Him the tribute of a good life. No praise, no adoration can be substituted for this. One gift only is adequate, and that is the giving of one's self.

Now it would seem that we have a long way to go to reach the goals the prophets have set for us. We truly have. But there will never be a more propitious time to start the journey than now. We need not be discouraged because the road seems long and hard. It will never be easier. We ought to feel happy that the promises which were given so long ago are still held out to us, and happy too that in spite of our mistakes of the past, through mercy, there is yet time to turn from mistaken and unprofitable ways and direct the course of our lives, both individual and national, into the straight ways that lead to truth and peace and security.

My friends, I would not willingly give offense to a single soul this Easter day. I recognize the right of every man to his own views and opinions. What I have said has been prompted by love of country and my fellow men. More than anything else I desire the blessings of God to attend our beloved America and the lofty causes for which she stands. I am sure that it is the burden of every prayer which is offered that our nation shall come to victory and glorious triumph. My convictions, however, constrain me to say to you that it is the prayers of the righteous which will be heard. Our Father exacts a contrite heart and a pure life for the bestowal of His blessings. It is for these I plead. If these are given, He will cause all the rest to follow. Oh, God, grant that it may be so!

After address, choir sang "The Morning Breaks"—Careless.
Announcer: Ladies and Gentlemen,

Sunday, April 5

you have been attending Columbia's *Church of the Air*, coming to you from the Tabernacle on Temple Square in Salt Lake City, and originating with Station KSL. The network Mormon service today was presented as part of the proceedings of the one hundred twelfth annual conference of the Church of Jesus Christ of Latter-day Saints, as leaders of the Church listened in session

(End of Broadcast)

Second Day

in the upper rooms of the Salt Lake Temple. The speaker was Elder Stephen L Richards of the Quorum of the Twelve Apostles. Copies of his sermon may be obtained by writing to the station to which you are listening.

The Tabernacle choir joined in the service with J. Spencer Cornwall conducting and Dr. Frank W. Asper at the organ.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We shall now continue our service in the upper room of the Temple. President David O. McKay of the First Presidency will now speak to us.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

WITH a number of young men from each of many wards in the Church serving somewhere in the terrible conflict now raging, it is easily understood why our minds are turned toward the depreciation of war, and to the hope for peace. Thoughts of loved ones are pretty closely linked with their soldier boys in army encampments. There are many, too, who should like to know what the attitude of the Church is toward the present war. This is a fitting day and occasion on which to consider this subject.

Easter, as you know, is an ancient spring festival with which Christendom has long since associated the resurrection of Jesus Christ. The Savior's resurrection is the most glorious event in the history of mankind. It proclaims the victory of the soul over death, and the existence and progression of the individual personality beyond the grave.

The resurrected Lord's first greeting to His disciples, in the evening of that memorable day, was "Peace be unto you."

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you. (John 20:20-21)

That was His message, too, at the last meeting He had with them before his crucifixion. Said He: "These words I have spoken unto you that in me ye might have peace."

The peace of Christ abides in the heart. It is an individual blessing. But it is a condition to be enjoyed also by groups of individuals, and to that end His disciples were to declare peace to the world.

On this Easter Day, the Risen Christ beholds in the world not peace, but war.

In the face of the tragic condition among mankind, honest thinking men and women ask how is it possible to reconcile the teachings of Jesus with the participation of the Church in armed conflict.

War is basically selfish. Its roots feed in the soil of envy, hatred, desire for domination. Its fruit, there-

fore, is always bitter. They who cultivate and propagate it spread death and destruction, and are enemies of the human race.

War originates in the hearts of men who seek to despoil, to conquer, or to destroy other individuals or groups of individuals. Self exaltation is a motivating factor; force, the means of attainment. War is rebellious action against moral order.

The present war had its beginning in militarism, a false philosophy which believes that "war is a biological necessity for the purification and progress of nations." It proclaims that Might determines Right, and that only the strongest nations should survive and rule. It says, "the grandeur of history lies in the perpetual conflict of nations, and it is simply foolish to desire the suppression of their rivalry."

War impels you to hate your enemies.

The Prince of Peace says, Love your enemies.

War says, Curse them that curse you.

The Prince of Peace says, Pray for them that curse you.

War says, Injure and kill them that hate you.

The Risen Lord says, Do good to them that hate you.

WAR INCOMPATIBLE WITH THE TEACHINGS OF THE SAVIOR

Thus we see that war is incompatible with Christ's teachings. The gospel of Jesus Christ is the gospel of peace. War is its antithesis, and produces hate. It is vain to attempt to reconcile war with true Christianity.

IN the face of all this, I shall seem inconsistent when I declare that I uphold our country in the gigantic task it has assumed in the present world conflict, and sustain the

Church in its loyal support of the government in its fight against dictatorship.

In justification of this seeming inconsistency, I shall not attempt to prove that there are occasions when Jesus would approve of a nation's starting a war. That He used force to drive from the temple the money changers, and other desecrators of the House of God, is a fact; but only a misapplication of the text can make that incident a justification for one Christian nation's going to war against another. On that occasion, as on all occasions, Jesus opposed and denounced wrong. With the strength of fiery indignation and of his own moral force, and not merely with a whip of small cords, Jesus drove the self-convicted desecrators from the temple.

Neither shall I attempt to prove that He favored war when He said: "Think not that I come to send peace on earth; I came not to send peace but a sword." (Matt. 10:34) They who would quote this saying as indicating that Jesus approves of war surely put a strained interpretation on its true meaning, which refers most clearly to the incompatibility between truth and error. It clearly refers to the necessity of a choice, which has been made by thousands, between accepting the gospel or continuing in ease and comfort with relatives. There is not in that quotation any justification for one Christian nation's declaring war upon another.

Nor, again, would I try to justify my seeming inconsistency by referring to what He said on another occasion as follows:

But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one . . .

And they said, Lord, behold here are two swords. And he said unto them, it is enough. (Luke 22:36 and 38)

Sunday, April 5

Without reading into the text something which is not intended or even implied, the most that one can get from this admonition is that henceforth the disciples going forth into an antagonistic world might supply themselves with necessary support and the usual means of defense.

None of these sayings of the Savior's can be taken to prove that He justifies war.

Tolstoy, in his *Christianity and Patriotism*, says:

A Christian state, to be consistent, ought, on entering upon a war, not merely to remove the crosses from the churches, to turn the churches themselves into buildings for other purposes, to give the clergy other duties, and above all, to prohibit the gospel—but ought to renounce every precept of morality which follows from the Christian law.

Notwithstanding all this, I still say that there are conditions when entrance into war is justifiable, and when a Christian nation may, without violation of principles, take up arms against an opposing force.

Such a condition, however, is not a real or fancied insult given by one nation to another. When this occurs proper reparation may be made by mutual understanding, apology, or by arbitration.

Neither is there justifiable cause found in a desire or even a need for territorial expansion. The taking of territory implies the subjugation of the weak by the strong—the application of the jungle law.

Nor is war justified in an attempt to enforce a new order of government, or even to impel others to a particular form of worship, however better the government or eternally true the principles of the enforced religion may be.

There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say enter, not begin—a war: (1) An at-

Second Day

tempt to dominate and to deprive another of his free agency, and, (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one.

MAN'S FREE AGENCY FUNDAMENTAL TO PROGRESS

PARAMOUNT among these reasons, of course, is the defense of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. Scriptures tell us:

Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

In that rebellion Lucifer said in substance: "By the law of force I will compel the human family to subscribe to the eternal plan, but give me thine honor and power."

To deprive an intelligent human being of his free agency is to commit the crime of the ages.

Impelling motives of this arch-enemy to liberty were pride, ambition, a sense of superiority, a will to dominate his fellows, and to be exalted above them, and a determination to deprive human beings of their freedom to speak and to act as their reason and judgment would dictate. Applicable to him are the words of Isaiah:

How art thou fallen from heaven, O Lucifer, son of the morning! . . .

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit. (Isaiah 14:12-15)

Thus in the beginning was designed the great crime against manhood, to thwart The wish, which ages have not yet subdued, In man, to have no master save his food.

So fundamental in man's eternal progress is his inherent right to choose, that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress. The Lord recognized this, and also the fact that it would take man thousands of years to make the earth habitable for self-governing individuals. Throughout the ages advanced souls have yearned for a society in which liberty and justice prevail. Men have sought for it, fought for it, have died for it. Ancient freemen prized it, slaves longed for it, the Magna Charta demanded it, the Constitution of the United States declared it.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

OUR OBLIGATION TO THE STATE

A SECOND obligation that impels us to become participants in this world war is loyalty to government.

We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience,

the right and control of property, and the protection of life.

The greatest responsibility of the state is to guard the lives, and to protect the property and rights of its citizens; and if the state is obligated to protect its citizens from lawlessness within its boundaries, it is equally obligated to protect them from lawless encroachments from without—whether the attacking criminals be individuals or nations.

We are informed by competent authority that twenty years ago the government of the United States entered into an agreement with Japan to maintain peace in the Pacific Ocean, and "keep honorable hands off China." "Before the year was over," writes Mark J. Gayn, in an article *Prelude to Treachery*, "the ablest men on the Japanese naval general staff went to work blue-printing war on the United States and Britain."

From such treachery the state is in duty bound to protect itself, and its only effective means of doing so under present world conditions is by armed force. As a Church:

We believe that all men are justified in defending themselves, their friends, and property, and the government from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to laws, and relief afforded. (D. & C. 134:11)

Even though we sense the hellish origin of war, even though we feel confident that war will never end war, yet under existing conditions we find ourselves as a body committed to combat this evil thing. With other loyal citizens we serve our country as bearers of arms, rather than to stand aloof to enjoy a freedom for which others have fought and died.

One purpose of emphasizing this theme is to give encouragement to young men now engaged in armed

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conflict and to reassure them that they are fighting for an eternal principle fundamental to the peace and progress of mankind.

CONCLUSION

GOD bless them and others now registered awaiting the call to duty, and those serving in defense! To each of you we send a message of confidence and trust. Many of you before entering upon your military duties were authorized messengers of peace. Others of you also hold the Priesthood. To all we say, in your personal habits let the same ideals guide you as soldiers in the army as guided you as missionaries. What the Lord said to you then is applicable to you now—

Wherefore, gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. (D. & C. 27:15, 16)

Keep yourselves morally clean. Being soldiers or sailors is not justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who hold the Priesthood cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpolluted. Your loved ones believe in you, your comrades will respect you, your officers will admire you.

Today as we celebrate the resurrection of our Lord and Savior, there

is a cloud of spiritual heaviness hanging over the world, as there was darkness at the time of the crucifixion. Let us hope that when this mad orgy shall have ended, that the honest in heart will experience a spiritual resurrection and will associate with one another in a newness of life. As seeds of future wars are often sown around the peace table, may the spirit of the gospel of Jesus Christ and not the spirit of retaliation and revenge actuate those who meet to determine peace terms. When that blessed occasion comes, may the representatives of the nations recognize the inalienable rights of peoples everywhere to govern themselves. It would be appropriate if there were emblazoned in golden letters on the walls in which they meet, and especially cherished as motives in the hearts of those who determine the conditions of peace, the words of Christ our Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

O Brother Man
Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The congregation will now sing, "Praise God From Whom All Blessings Flow" (Hymn Book, page 149; No. 17 in the Pamphlet).

The closing prayer will be offered by President J. Frank Killian of Emery Stake.

This will close the broadcast of the Conference today.

The closing session of the Conference will begin tomorrow morning—Monday—at 10 a. m. That session will be broadcast over KSL.

The congregation sang the hymn, "Praise God From Whom All Blessings Flow" (Hymn Book, page 149).

The closing prayer was offered by Elder J. Frank Killian, President of the Emery Stake.

TESTIMONY MEETING

Between the hours of 12:30 and 4:00 p. m. a testimony meeting was held in the assembly room, fifth floor of the Temple, at which all of the General Authorities of the Church were present. Presidents of Stakes and their Counselors and Presidents of High Priests Quorums from the various Stakes of the Church were also in attendance. There was a rich outpouring of the Spirit at this meeting. Forty-three testimonies were borne, and very many of those present were disappointed that there was not sufficient time and opportunity for them to participate.

THIRD DAY MORNING MEETING

The concluding session of the Conference was held in the Assembly Hall, on Temple Square, Monday morning, April 6, at 10 o'clock.

President Grant was present and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

We shall now commence the last session of the One Hundred and Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are meeting in the Assembly Hall, on Temple Square. President Grant is present and presiding, President Clark is at his request conducting the service.

There are present on the stand the First Presidency, the Council of the Twelve, the five Assistants to the Twelve, the First Council of Seventy and the Presiding Bishopric.

The singing will be by the congregation. Elder J. Spencer Cornwall is conducting, and Elder Frank W. Asper is at the organ.

The opening song will be "Do What is Right" (Hymn Book, page 165; No. 7 in the Pamphlet).

Singing by the congregation, "Do What Is Right" (Hymn Book, page 165).

Opening prayer by Elder Wilford G. Edling, President of the Los Angeles Stake.

The congregation sang the hymn, "Praise To The Man" (Hymn Book, page 325).

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

Elder Orval W. Adams will now give the report of the Church Auditing Committee.

ELDER ORVAL W. ADAMS

Of the Church Auditing Committee

"President Heber J. Grant and Counselors
47 East South Temple Street
City

Dear Brethren:

We have examined the Financial Report of the Church for the year 1941. The accounting system is modern, the records are complete and accurate. The many activities have been handled at a minimum of expense. The budget is in balance. The properties of the Church are clear of encumbrance, and the Church is free of debt.

Respectfully submitted,

ORVAL W. ADAMS

ALBERT E. BOWEN

GEORGE S. SPENCER

H. H. BENNETT

Church Auditing Committee"

ANNUAL REPORT

President David O. McKay, Second Counselor in the First Presidency read the Annual Report, as follows:

FINANCIAL STATEMENT

The expenditures by the Church for the year 1941:

STAKE AND WARD PURPOSES

For the erection of meeting-houses and for ward and stake maintenance expenses.....\$1,892,335.54

MISSIONARY WORK

For the maintenance and operation of missions, and for the erection of places of worship and other buildings in the missions 641,050.10

EDUCATION

Expended for the maintenance of Church school system 895,452.57

TEMPLES

Expended for the maintenance, operation, and construction of temples 515,269.82

HOSPITALS

Expended for the erection and maintenance of hospital buildings (included in Church Welfare program) .. 13,105.36

RELIEF ASSISTANCE

For direct aid in the care of the needy and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare program) 462,822.02

Total \$1,420,035.41

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

CHURCH WELFARE PROGRAM

Church membership, stakes and missions	892,080
Number of Church members who paid voluntary fast offerings and welfare contributions to help the needy:	
In wards	155,877
In missions	15,980
Total	171,857
Percent of Church membership who paid fast offerings and welfare contributions	26.3%
Amount of voluntary fast offerings and welfare contributions:	
In wards:	
Fast offerings	\$ 573,633.53
Welfare contributions received by bishops	87,191.76
In missions:	
Fast offerings	21,532.68
Total (all expended for relief)	\$ 682,357.97
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work	\$ 96,898.83
For carrying on the general, welfare, and educational program of the Relief Society	349,763.82
Expended from the tithes for general and local relief	326,292.53
Expended directly by the Church Welfare committee	\$ 136,529.49
Expended for hospital care of the sick in addition to the amount reported disbursed from the tithes	90,918.89
Total	\$ 1,682,761.53

124,599 persons received assistance during the year, which is an average of 10,383 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1941, and are available to the needy during the year 1942:

CLOTHING AND BEDDING

8,906 pieces of men's clothing	\$ 5,537.26
13,841 pieces of women's clothing	7,599.15
14,655 pieces of children's clothing	5,812.75
28,744 other articles of clothing	7,797.48
2,249 quilts and blankets	4,827.11
Total	\$ 31,573.75

CANNED AND DRIED FRUITS AND VEGETABLES

1,073,610 cans of fruits and vegetables	\$ 109,995.55
37,077 bottles of fruits and vegetables	3,869.38
71,970 cans and bottles of jam, marmalade, etc.	14,348.01
28,861 cans and bottles of meat	6,683.88
92,700 miscellaneous canned goods	9,999.19
57,341 pounds of dried fruits and vegetables	2,760.99
65,089 pounds of miscellaneous foodstuffs	9,632.21
Total	\$ 157,289.21

OTHER PRODUCE

258,561 pounds of flour	\$ 5,224.46
546,935 pounds of potatoes	5,413.32
550,369 pounds of grain	8,701.03
33,199 pounds of fresh meat	4,237.57
263,475 pounds of produce and vegetables	3,702.80
72,001 pounds of miscellaneous	4,076.96
Total	\$ 31,356.14

COAL, WOOD, LUMBER, MISCELLANEOUS

362,600 pounds (181 3/10 ton) coal	\$ 1,093.45
56 cords of wood	431.72
7,341 board feet of lumber	247.46
5,602 miscellaneous articles	1,704.49
Total	\$ 3,477.12

GENERAL CONFERENCE

Monday, April 6

Total inventory valuation December 31, 1941	\$ 223,696.22
Stake and regional storehouses disbursed in 1941, \$290,828.99 of merchandise produced by the Welfare program.	
The extent to which the Welfare program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:	
Food	Percent
Program-produced	65.4
Cash purchases	34.6
Clothing	
Program-produced	58
Cash purchases	42
Fuel	
Program-produced	78.4
Cash purchases	21.6
Other Commodities	
Program-produced	60
Cash purchases	40
334,739.19 bushels of wheat are stored in the Church owned elevators.	

FAST OFFERING INFORMATION

Average fast offerings and welfare contribution per capita in wards.....	\$1.11
Regions with the highest per capita:	
Arizona	\$1.50
Bannock	1.16
Northern California	1.14
Salt Lake	1.14
Southern California	1.14
Stakes with the highest per capita:	
Malad	\$2.27
Maricopa	2.00
Sacramento	2.00
South Los Angeles	1.98
Missions with the highest per capita:	
Membership less than 1500	
Japan	\$2.29
Brazil78
Argentine63
Membership over 1500	
Eastern States50
North Central States43
Northern States37

SUMMARY—CHURCH BUILDING PROGRAM

Expended for the erection, improvement and furnishing of:	
Ward and stake buildings.....	\$ 918,358.91
Mission buildings	160,753.56
Temple buildings	305,426.77
Institutes and seminaries.....	61,787.16
Hospital buildings	4,950.15
Other buildings	19,184.86
Amount raised locally for building improvements.....	948,215.40
Total	\$ 2,418,676.81

Third Day

In addition to the foregoing \$110,347.11 was expended for the erection of a nurses' home and for equipment at the Idaho Falls Hospital, Idaho Falls, Idaho; \$41,669.05 for equipment at the Thomas D. Dee Hospital, Ogden, Utah, and \$6,783.97 for equipment at the Dr. W. H. Groves L. D. S. Hospital, Salt Lake City. Total \$158,800.13.

ORGANIZATION STATISTICS FOR THE YEAR 1941

Number of stakes December 31, 1941: 138 (at the present time 141); 1,106 wards and 118 independent branches, or a total of 1,224 wards and branches in the stakes of Zion. According to the last complete reports, there were 35 missions, 1,002 mission branches and 250 districts. Because of the war, it has been impossible to obtain reports from Europe for the past two years.

CHURCH MEMBERSHIP

Stakes	736,544
Missions	155,536
Total	892,080

CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions	22,629
Children baptized in the stakes and missions	15,141
Converts baptized in the stakes and missions	7,555

MISSIONARIES

(The following figures include all the lady missionaries.)

Number of long-term missionaries from Zion December 31, 1941.....	2,253
Number of short-term missionaries from Zion December 31, 1941.....	34
Number of local missionaries.....	80

Total number of missionaries in the missions of the Church	2,367
Number engaged in missionary work in the stakes	2,399

Total missionaries	4,766
Number of missionaries who received training in the Missionary Home	1,196

SOCIAL STATISTICS

Birth rate 33.2 per thousand
Marriage rate 19.6 per thousand
Death rate 5.5 per thousand

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 76,255.50
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Average cost per missionary 1941, \$32.50 per month or a total of \$390.00 per year per missionary. Average num- ber of missionaries Decem- ber 31, 1941, 2,180, making the total average expense for the year of _____ \$ 850,200.00
Estimated possible earnings per missionary \$900.00 per year x 2,180, average num- ber of missionaries, make an estimated total of what these missionaries might have earned if at home of \$1,962,000.00
Total estimated contribution of missionaries and their families for the preaching of the gospel. \$2,888,455.50

WARD AND BRANCH CHANGES AND DEATHS

Changes in Church officers, stake, ward,
and branch organizations since last October
Conference—1941.

SPECIAL APPOINTMENTS

Eugene J. Neff, former bishop of the East
Mill Creek Ward, appointed to direct the
Joseph Smith Memorial Farm at South
Royalton, Vermont, succeeding Angus J.
Cannon.

Joseph Christensen, former recorder of the
Salt Lake Temple, appointed as Field Sup-
ervisor of the Genealogical Society.

NEW MISSION PRESIDENTS

William H. Reeder, Jr., former president
of the Mount Ogden Stake, appointed to
successor President Levi Edgar Young of the
New England Mission.

Desla S. Bennion, appointed to succeed
Nicholas G. Smith as president of the North-
western States Mission.

CHANGES IN OFFICERS

German E. Ellsworth of Mesa, Arizona,
appointed to preside over the newly-formed
Northern California Mission with head-
quarters at No. 5 Buena Vista Terrace, San
Francisco, California.

W. W. Seegmiller, former President of
the Western States Mission, appointed to
succeed John Alden Bowers as president of
the Brazilian Mission.

Rufus K. Hardy, of the First Council of
Seventy, appointed as temporary president
of the Southern California Mission while
President Henry H. Blood is on leave of
absence.

NEW STAKES ORGANIZED

South Ogden Stake was organized De-
cember 7, 1941, by a division of the Mount
Ogden Stake and consists of the Ogden 9th,
Ogden 14th, Ogden 18th, Ogden 26th, Og-
den 27th, Ogden 28th, South Weber, and
Uintah Wards. The Mount Ogden Stake
is now composed of Ogden 5th, Ogden 12th,
Ogden 17th, Ogden 23rd, Ogden 24th,
Mount Ogden, and Hyland Wards and the
Montello Branch.

The Farr West Stake was organized Jan-
uary 18, 1942, by a division of the North
Weber Stake, and consists of Farr West,
Harrisville, Marriott, Ogden Tenth (north
half), Ogden Fifteenth, Plain City, and
Slaterville Wards. The North Weber
Stake is now composed of Grouse Creek,
Ogden Third, Ogden Tenth (south half),
Ogden Sixteenth, Taylor, Warren, West
Weber, and Wilson Wards and the West
Warren Branch.

Lakeview Stake was organized March 22,
1942, by a division of the Weber Stake and
consists of the Clinton, Hooper, Kanesville,
Riverdale, and Roy Wards. The Weber
Stake is composed of Ogden First, Ogden
Second, Ogden Eleventh, Ogden Nine-
teenth, and Ogden Twenty-second Wards.

STAKE PRESIDENTS CHOSEN

William W. Owens chosen president of
the Cache Stake, to succeed Alma Sonne.

John D. Hill chosen president of the
Oquirrh Stake, to succeed President H. Ed-
ward Sutton.

Thomas B. Croft chosen president of the
Big Horn Stake, to succeed President Archie
R. Boyack.

Paul R. Wynn chosen president of the
Oneida Stake, to succeed President George
E. Burgi.

Earl S. Paul chosen president of the
Mount Ogden Stake, to succeed President
William H. Reeder, Jr.

William J. Critchlow, Jr., chosen president
of the newly-organized South Ogden Stake.

George Sylvester Heiner chosen president
of the Morgan Stake, to succeed President
M. Howard Randall.

Harold R. Morris chosen president of the
Deseret Stake, to succeed President Joseph
T. Finlinson.

Jesse M. Walker chosen president of the
Alpine Stake, to succeed President Clifford
E. Young.

Wilmer J. Maw chosen president of the
newly-organized Farr West Stake.

Thomas O. Smith chosen president of the
North Weber Stake, to succeed President
Thomas M. Irvine.

Joel Garrett Sedgwick chosen president
of the San Bernardino Stake, to succeed
President Albert L. Larsen.

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Joseph I. Williams chosen president of the Woodruff Stake, to succeed President James Brown, Jr.

John Child chosen president of the newly-organized Lakeview Stake.

NEW WARDS ORGANIZED

Seventh Ward, Provo Stake, formed by a division of the Bonneville and First Wards.

Eighth Ward, Provo Stake, formed by a division of the Fifth Ward.

Ninth Ward, Provo Stake; formed by a division of the Manava Ward.

Kelly-Toponce Ward, Idaho Stake, formed by the merging of the Kelly and Toponce Wards.

Union First Ward, East Jordan Stake, formed by a division of the Union Ward.

Union Second Ward, East Jordan Stake, formed by a division of the Union Ward.

Hyland Ward, Mount Ogden Stake, formed by a division of the Mount Ogden Ward.

Twenty-third Ward, Mount Ogden Stake, formed by a division of the Seventeenth Ward.

Twenty-fourth Ward, Mount Ogden Stake, formed by a division of the Fifth and Twelfth Wards.

Ogden Tenth (north half), Farr West Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Ogden Tenth (south half), North Weber Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Twenty-sixth Ward, South Ogden Stake, formed by a division of the Eighteenth Ward (west half).

Twenty-seventh Ward, South Ogden Stake, formed by a division of the Ninth Ward (south half).

Twenty-eighth Ward, South Ogden Stake, formed by a division of the Fourteenth Ward (north half).

College Ward, San Diego Stake, formed by a division of the Fairmont Ward, and adding the LaMesa Independent Branch.

INDEPENDENT BRANCHES MADE WARDS

Bellflower Ward, Long Beach Stake, formerly Bellflower Branch.

Olympia Ward, Seattle Stake, formerly Olympia Branch.

Barnum Ward, Denver Stake, formerly Barnum Branch.

Redwood City Ward, San Francisco Stake, formerly Redwood City Branch.

Baltimore Ward, Washington Stake, formerly Baltimore Branch.

NEW INDEPENDENT BRANCHES

San Fernando Branch, San Fernando Stake.

St. Johns Branch, Portland Stake.

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Shelton Branch, Seattle Stake.

Clifton Branch, Mount Graham Stake.

Morenci Branch, Mount Graham Stake.

WARDS MADE INDEPENDENT BRANCH

Central Ward, St. George Stake, formerly ward of same stake.

Elberta Ward, Santaquin-Tintic Stake, formerly ward of same stake.

WARDS TRANSFERRED

Ogden Ninth, Ogden Fourteenth, Ogden Eighteenth, South Weber, and Uintah Wards transferred from Mount Ogden Stake to the newly-formed South Ogden Stake.

Farr West, Harrisville, Marriott, Ogden Tenth, (north half), Ogden Fifteenth, Plain City, and Slaterville Wards, transferred from the North Weber Stake to the newly-formed Farr West Stake.

Clinton, Hooper, Kanesville, Riverdale, and Roy Wards transferred from the Weber Stake to the newly-formed Lakeview Stake.

WARDS DISORGANIZED

Kelly and Toponce Wards, Idaho Stake, merged—new ward to be known as the Kelly-Toponce Ward.

Union Ward, East Jordan Stake, divided, new wards to be known as the Union First Ward and Union Second Ward.

INDEPENDENT BRANCHES DISORGANIZED

LaMesa Branch, San Diego Stake—disorganized and became part of the new College Ward.

Daniels Branch, Malad Stake—discontinued and annexed to Malad Ward.

OBITUARIES *

Elias S. Woodruff, former bishop of the Fourteenth Ward, Salt Lake Stake and Forest Dale Ward, Granite Stake; former Mission President of the Western States and Central States Missions; at the time of his death, field representative of the Church Welfare Committee, died November 16, 1941.

Andrew Jenson, former Scandinavian Mission President and Assistant Church Historian, died November 18, 1941.

T. Albert Hooper, member of the Deseret Sunday School Union General Board; manager of Deseret Book Store for 32 years; died November 29, 1941.

Mrs. Minnie Horne James, former member of the General Board of Relief Society, died December 11, 1941.

Miss Afton Young, former member of the General Board of the Primary Association; had served in office about 20 years, died December 21, 1941.

Mrs. Geneva Ballantyne Sonne, wife of Alma Sonne, former Cache Stake President and present assistant to the Council of

Twelve, died December 23, 1941.

Jacob F. Gates, four times filled a mission for the Church, former superintendent of the Church Sugar Plantation at Laie; oldest living alumnus of the University of Utah, died January 22, 1942.

Guy C. Wilson, noted Church educator, died January 27, 1942.

Miss Ann Nebeker, former member of the Y. W. M. I. A. and Primary General Boards; director of the Deseret Gymnasium and L. D. S. Children's Hospital at the time of her death, January 21, 1942.

Miss Agnes Campbell, former member of the Y. W. M. I. A. General Board for nearly 50 years, former business manager of

the *Young Woman's Journal*, died February 19, 1942.

Arthur Welling, former bishop of the Liberty Ward, Liberty Stake; Garland Ward, Bear River Stake; former president of the North Central States Mission, died March 8, 1942.

Campbell M. Brown, member of the Church Welfare Committee, died March 21, 1942.

BISHOPS WHO HAVE PASSED AWAY WHILE IN THE SERVICE

Bishop David C. Gardner, Lund Ward, Nevada Stake, died October 13, 1941, after having served over 1½ years.

Singing by the congregation, "O Ye Mountains High" (Hymn Book, page 376).

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

THESE are days of so much confusion and misunderstanding, that we think it well to give some statistics covering matters not directly touched in the regular annual report. In considering what follows it should be remembered that the Church—in its wards and stakes—has only some 736,000 members, including men, women, and children.¹

The Church is trying to do its full share in supporting quasi-governmental charitable and semi-charitable institutions. For example, the Church is one of the largest if not the largest single contributor to the Community Chest in the Salt Lake area and has been for years. It has on occasion taken a similar position in other areas.

We are the largest single contributor in this area to the Red Cross. In addition to our Red Cross local contributions, we have given to the national Red Cross in Washington very large sums, and expect to add to these from time to time.

In so far as contributions towards foreign sufferers in war-ridden countries is concerned, we have sent considerable sums (running into thousands of dollars) to those countries to help our needy Church membership there and have made available for charitable purposes considerable local funds in those countries.

We were arranging to bear the expense of bringing here refugee children from Europe, and of caring for them after their arrival, but the hazards of war stopped the movement of children to this country.

We have made a sizable contribution in furtherance of the effort to stamp out social diseases in and around our army camps.

We have made contributions (also running into thousands of dollars) direct to foreign governmental agencies to assist them in caring for the war-distressed.

Our women are aiding, through our Relief Society, in sewing and other activities, in behalf of our soldiers and our poor and needy.

So far as looking after the poor and needy of the Church, a problem that promises to become increasingly difficult because we must face the possibility soon of adding many to that unfortunate class, the record and achievement of our Welfare plan speak with no uncertain voice. These reports have just been read and it is unnecessary to repeat them here, more than to say that for these welfare purposes—many of which are usually called charitable by others—we expended during 1941 a total of almost \$2,000,000, of which sum \$290,828 was raised by purely welfare projects, that is, by gratuitous serv-

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ice to welfare agencies. This does not include the really large amount furnished in neighbor to neighbor help, nor the aid given through the Priesthood quorums to their members.

In the matter of public—that is national—financing, the Church is doing at least its full, even to a bounteous, share.

The Church itself and the three banks and one insurance company which it controls, own outright more than \$17,500,000 worth of government bonds, long and short term, which is more than \$23.77 for every man, woman, and child in the wards and stakes of the Church. This takes no account of the private holdings of the people which will run into considerable figures, though as the bulk of our people are moderately circumstanced, their private holdings will likewise be moderate. We feel this is a very large contribution, but we anticipate it will be somewhat increased later. In saying this, we wish to emphasize that the Church is not only not enormously wealthy but is, on the contrary, as moderately circumstanced as its members. It has no holdings of railroad bonds or stocks, nor of national industrial stocks. Its bond and stock investments, moderate as they are, are almost exclusively confined to local industries which it helped to establish, and which are almost wholly owned by local people.

The Church membership has furnished at least its full quota to the armed service of the United States, if the newspaper estimates of the present size of our army are even approximately accurate.

A survey just now completing shows that out of a total Church membership of 531,626, concerning which we have complete returns,³ there have been 3,847 inducted into the service through local boards; 5,335 have volunteered into the United States army and navy, and 395 into the armed forces of other countries, 2,161 have entered our own armed service as members of national guard units; 488 have entered the service as reserve officers; while 13,578 are employed in defense industries. This

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gives a total of 12,226 Church members for the armed service, and for both armed service and defense work a total of 25,804 Church members.⁴

A disturbing factor in our returns is this—they seem to show that a disproportionate number are being taken from rural communities for the fighting service. A survey of certain rural wards shows that out of a Church population of 389,178 some 9,131 were taken into the army and navy. Out of an urban population of 113,280, there were 2,278 who went into the armed forces.

This disparity between rural and urban participation will probably be eliminated as time goes on.

There appears to be a like disparity between the numbers engaged in defense works, the cities contributing more than the country. It may be assumed that this difference will also disappear.

From any point of view, it may be confidently stated that the members of the Church and the Church itself are making their full proportionate contribution in the present emergency.

¹Note: The total membership of 892,080 includes the missions in America and abroad. (See page 296.) Ed.

²Note: It should be emphasized that these figures do not represent the entire Church contribution to these activities but only a partial return based on 531,626 members.

³Note: On the basis of this statistical sample, complete returns for the total 736,544 membership in the wards and stakes of the Church would approximate 5,329 inducted into the service through local boards; 7,391 who have volunteered into the U. S. army and navy; 547 into the armed forces of other countries; 2,993 who have entered our own armed service as members of national guard units; 676 who have entered the service as reserve officers; 18,810 employed in defense industries. This gives a total of 16,936 from the wards and stakes in the armed service, and for both armed service and defense industries a total of 35,746 Church members.

Likewise, these figures would also indicate that complete returns for the entire Church membership of wards, stakes, and missions would approximate 6,455 inducted into service through local boards; 8,952 who have volunteered into the U. S. army and navy; 662 into the armed forces of other countries; 3,626 who have entered our own armed service as members of national guard units; 818 who have entered service as reserve officers; 22,783 men employed in defense industries. This gives a total of 20,513 Church members for the armed service, and for both armed service and defense work, a total of 43,296 Church members.

The impressiveness of this contribution on the part of fewer than nine hundred thousand people will be appreciated by those who take time to compare these figures with the per capita contribution of the nation as a whole.—Ed.

GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers, of the Church, and they were unanimously sustained by those present, as follows:

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	John A. Widtsoe
George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L Richards	Sylvester Q. Cannon
Richard R. Lyman	Harold B. Lee

ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne
Nicholas G. Smith	

TRUSTEE-IN-TRUST

Heber J. Grant

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Samuel O. Bennion	Richard L. Evans
Oscar A. Kirkham	

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop
 Marvin O. Ashton, First Counselor
 Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

GENERAL CONFERENCE*Monday, April 6**Third Day***CHURCH BOARD OF EDUCATION**

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L Richards	Albert E. Bowen
Richard R. Lyman	

Frank Evans, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion
J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams
Albert E. Bowen
George S. Spencer
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President
J. Spencer Cornwall, Conductor
Richard P. Condie, Assistant Conductor

TABERNACLE ORGANISTS

Alexander Schreiner
Frank W. Asper
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE**ADVISERS**

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman
Robert L. Judd, Vice Chairman
Harold B. Lee, Managing Director
Marion G. Romney, Assistant Managing Director

Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
Sterling H. Nelson	J. Frank Ward

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President
 Marcia K. Howells, First Counselor
 Donna D. Sorensen, Second Counselor

With all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
 Milton Bennion, First Assistant Superintendent
 George R. Hill, Second Assistant Superintendent

With all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent
 Joseph J. Cannon, First Assistant Superintendent
 Burton K. Farnsworth, Second Assistant Superintendent

With all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President
 Helen Spencer Williams, First Counselor
 Verna W. Goddard, Second Counselor

With all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent
 Adele Cannon Howells, First Assistant Superintendent
 La Vern W. Parmley, Second Assistant Superintendent

With all the members of the Board as at present constituted.

ELDER HAROLD B. LEE

Of the Council of the Twelve Apostles

THIS has been a gathering that might accurately have been described as a Church leadership conference. President Grant, at the opening session of this conference, bore testimony to the divine calling of those who have presided over the Church in this dispensation. In his testimony he has given us the key by which we may be safely guided in our own presidency and leadership responsibility, and he sounded the key-note that has carried through this entire conference. I am persuaded that any presiding officer who does not have such a testimony is not qualified to preside as an officer in the Church.

From the beginning of time, as re-

corded in sacred scripture, the prophets of the Lord have sounded the warning note to the world and to the membership of the Church. There have always been those with apostate leanings who have ridiculed, and have stood on the side-lines and made light of the efforts of those who sought to follow that counsel. It was so in the days of Noah, and that history is repeating itself at the present time.

In 1831, the Lord gave a revelation to this Church, in which He declared that "the time was not yet, but soon, when peace should be taken from the earth." That time, we all recognize, is here. In that same revelation the Lord declared:

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Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17)

Again He has declared, "whether by mine own voice, or by the voice of my servants, it is the same." (D. & C. 1:38) Not all of His commandments have been given to the Church in the writings of the scriptures.

This conference has convened on the sixth anniversary of the launching of what we have styled the Church Welfare plan which was given to the Church by our leaders as they were inspired by the Lord. The activities of the Welfare plan have provided the greatest opportunities for spiritualizing this Church that perhaps have ever been given this people in our generation and as we have watched it unfold and its purposes be more fully revealed, we have come to see therein a building for not only the temporal salvation but also the spiritual salvation of the Church as well. Priesthood quorums everywhere who have rallied to that call, and have joined together as a group, have bound themselves in love and unity that has blessed this Church beyond our fondest expectations.

We have come to understand, and it is my firm conviction that the thing most needed in the Church today is a membership stimulated to action by a fervent conversion to the divinity of the calling of the brethren who preside as leaders of this Church. We have been a most blessed people above all other peoples. We have been given the power of the Priesthood. We have been blessed with a divine leadership and an inspired organization, and a great pioneering heritage and experience. The Lord will hold us responsible for the blessings that He has given us, and if the calamities that have been foretold come upon this people, they will come because we have not done our full duty, and we have not made the most of our opportunities, nor have

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we discharged the responsibilities we bear before our Heavenly Father.

We have had many evidences of the power manifesting itself from the united team work of Priesthood quorums. We have witnessed that wherever stake welfare groups have followed the counsel of the leaders, and have banded together as regional organizations, when there was a disaster or an emergency as was the case in southern Arizona during a serious flood situation, we have discovered to our delight that the way was provided by which true brotherhood was fostered. We have noted how Priesthood quorums have made large contributions, with but very little effort when they worked unitedly together. We have seen how great amounts of produce have come from those who saw in their assignment not merely an out and out contribution, but a chance to work together and to develop together, on a permanent foundation, some project of which their community was capable.

We have been delighted to observe throughout the Church an attempt to study the basic reasons for our economic difficulties, and in farming communities we have noticed that farmers have set their goals to two prime objectives, namely, first to produce all they can on their own farms, for their own living; and second, to make an all-out war on debt. The analysis of how that work should be done has been something that I am sure would provide intelligent and profitable reading for those who are struggling with these problems.

The general Church Welfare committee would have me say to you, that from the standpoint of organization there is no other way to carry forward this work except by the Ward Welfare committees, properly supervised by the stake Welfare committees. It can't be done without an intelligent analysis of problems as revealed in the survey that you have been asked to make. The only ones who are objecting to the carrying forward of that survey, or to

the organization as now set up, are those who have never organized or who have never made the survey.

We are pleased that in the Salt Lake region we have received the report that at least seventy-five percent of the wards are functioning according to program.

We have been asked today to be patriotic. This Church, as has been read by President McKay, has a record of accomplishment that is a delight to all of us, and a testimony to the world of the patriotism of this people. We have been sending our boys into the army, and will continue to do so. We will buy war bonds and stamps. We will pay inordinate taxes, for the carrying on of the work for the buying of planes and munitions of war. We will produce and conserve foodstuffs, that there may be sufficient of the necessities to carry on, as we have been requested by our government.

But beyond all that, the Latter-day Saints have a responsibility, that may be better understood when we recall the prophecy of Joseph Smith who declared that "the time would come when (the destiny and) the Constitution of these United States would hang as it were by a thread, and that this people, the sons of Zion, would rise up and save it from threatened destruction." (J. of D., Vol. 7:15)

I WANT to ask you to consider the meaning of that prophecy, in the light of the declaration of the prophets of the Book of Mormon times, who declared that this land was a choice land above all other lands, and would be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of this land, even our Savior, Jesus Christ. (Ether 2:12)

This is a people whom the Lord has chosen to preach the gospel of right-

eousness. We talk of security in this day, and yet we fail to understand that here on this Temple Block we have standing the holy temple wherein we may find the symbols by which power might be generated that will save this nation from destruction. Therein may be found the fulness of the blessings of the Priesthood. Yesterday morning, as we assembled and heard the broadcast from that place, broadcasting to the world a message, it to me was significant of the prophecy that from this place "the law shall go forth to the world, and the word of the Lord from Jerusalem." The spires on the eastern towers of the temple are to represent the presidency of the Melchizedek Priesthood; the spires to the west, the presidency of the Aaronic Priesthood; the gilded figure of the angel Moroni symbolizes the preaching of the gospel to the world. The gospel must be preached as a witness under the direction of the holy Priesthood: "Fear God and give glory to him; for the hour of his judgment is come." (Rev. 14:7) Therein lies the responsibility of this Church in sanctifying this people and this nation, that they might be spared the judgments that otherwise might come upon them, were it not for the preaching of the humble elders of this Church.

The Prophet Isaiah comforted his struggling people with these words:

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked. (Isaiah 57:19-21)

May we return home and teach our people the way of peace—peace because they are willing to live the commandments of the Lord Jesus Christ, I humbly pray, in His name. Amen.

MESSAGE OF THE FIRST PRESIDENCY

President J. Reuben Clark, Jr.: It is now my privilege and honor to read to you a rather long message from the First Presidency of the Church.

IN these days of trial and sorrow, when Satan is "seeking to destroy the souls of men" (D. & C. 10:27) we send to the righteous everywhere our greetings with prayers for their blessing; to the Saints in all lands and on the islands of the seas, we renew our testimonies and pledge our unselfish service, exhorting them to lives obedient to the gospel and the commandments of the Lord; we extend to them the hand of true and faithful fellowship, with deep and abiding love and blessing.

OUR TESTIMONIES

WE bear witness to all the world that God lives, and still rules, that His righteous ways and His truth will finally prevail.

We bear testimony that Jesus is the Christ, the Only Begotten of the Father, the First Fruits of the Resurrection, the Redeemer of the World, and that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

We solemnly declare that in these the latter-days, God has again spoken from the heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fulness His gospel,—the plan of life and salvation; that through that Prophet and his associates He has restored His holy Priesthood to the earth, from which it had been taken because of the wickedness of men; and that all the rights, powers, keys, and functions appertaining to that Priesthood as so restored are now vested in and exercised by the chosen and inspired leadership of His Church.—The Church of Jesus

Christ of Latter-day Saints, even as that Priesthood has been exercised on the earth from the Beginning until this day, whenever His Church was here or His work had place among the children of men.

These testimonies we bear in all soberness, before God and men, aware that we are answerable to God for the truthfulness thereof. We admonish all men to give ear to these testimonies and to bring their lives into harmony with the gospel of Christ, that on the day "When the Son of man shall come in his glory, and all the holy angels with him," they may stand with those on His right hand, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31, 34)

We shall now speak first of some vital practical matters which should be uppermost in the minds of all Latter-day Saints.

MESSAGE TO PARENTS

IT is becoming increasingly clear that very many of our physicians and surgeons will be taken by the government for service with the armed forces. This is well, for we want our soldiers and sailors to have every care which it is possible to give them. But this will leave the civilians with curtailed and probably inadequate medical help. In some areas we shall be left with little more trained assistance than was available to our pioneer fathers. Yet it is our patriotic duty to be as fully effective in production at home as our boys are effective in combat in the field. Those in the front lines cannot be strong unless those behind

the lines are strong also. To meet this patriotic duty and to prepare for this threatening condition, we urge all parents to guard with zealous care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they are warmly clad. Keep them from exposure. Have them avoid unnecessary crowds in close, poorly ventilated, overheated rooms and halls. See that they have plenty of rest and sleep. Avoid late hours. Keep them home in the evenings and remain home to enjoy them. Teach them strictly to observe the Word of Wisdom which is God's law of health. You parents observe these rules yourselves, and keep the other commandments of the Lord. You bishops and presidents of stakes, first lead your people by example and then they will follow your precepts. Parents, prepare yourselves and your children for the times to come. So live, day by day, that you may with confidence, ask the blessings of health with which the Lord clothes those whom, living righteously, He delights to succor.

MESSAGE TO THE YOUTH

To the youth of the Church we repeat all the foregoing advice, but above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean.

Times approach when we shall need all the health, strength, and spiritual power we can get to bear the afflictions that will come upon us.

WELFARE WORK

WE renew the counsel given to the Saints from the days of Brigham Young until now,—be honest, truthful, industrious, frugal, thrifty. In the day of plenty, prepare for the day of scarcity. The principle of the fat and lean kine, is as applicable today as it was in the days when, on the banks of the Nile, Joseph interpreted Pharaoh's dream. Officials now warn us, and warn again, that scant days are coming.

We renew our counsel, and repeat our instructions. Let every Latter-day Saint that has land, produce some valuable, essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren.

The Welfare plan should be carried forward with redoubled energy that we may care for the worthy, needy poor and unfortunate, and many of us may hereafter enter that class who now feel we are secure from want.

As the Church has always urged since we came to the Valleys, so now we urge every Church householder to have a year's supply of essential foodstuffs ahead. This should, so far as possible, be produced by each householder and preserved by him. This course will not only relieve from any impending distress those households who so provide themselves, but will release just that much food to the general national stores of foodstuffs from which the public at large must be fed.

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The utmost care should be taken to see that foodstuffs so produced and preserved by the householder, do not spoil, for that would be waste, and the Lord looks with disfavor upon waste. He has blessed His people with abundant crops; the promise for this year is most hopeful. The Lord is doing His part; He expects us to do ours.

FALSE POLITICAL *Isms*

WE again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race,—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar *isms* bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs,"

(D. & C. 51:3) and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove snares to their feet.

GOSPEL OF LOVE

THE gospel of Christ is a gospel of love and peace, of patience and long suffering, of forbearance and forgiveness, of kindness and good deeds, of charity and brotherly love. Greed, avarice, base ambition, thirst for power, and unrighteous dominion over our fellow men, can have no place in the hearts of Latter-day Saints nor of God-fearing men everywhere. We of the Church must lead the life prescribed in the saying of the ancient prophet-warrior:

I seek not for power, but to pull it down.
I seek not for honor of the world, but for
the glory of my God, and the freedom and
welfare of my country. (Alma 60:36)

HATE MUST BE ABOLISHED

HATE can have no place in the souls of the righteous. We must follow the commands of Christ Himself which declare the true life:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven. (Matt. 5:44-45)

These principles must be instilled into the hearts of our children, taught to our youth, given by way of instruction to our vigorous manhood and womanhood, lived in very fact and deed by the aged, ripened in experience and

wisdom. These are the principles which God enjoins upon all who teach, in whatever capacity or in whatever place. The Lord has declared that those who teach not their 'children light and truth, according to the commandments' shall be afflicted, the wicked one shall have power over them (D. & C. 93:42), and the sin shall be upon their heads (D. & C. 68:25). Woe will be the part of those who plant hate in the hearts of the youth, and of the people, for God will not hold them guiltless; they are sowing the wind, their victims will reap the whirlwinds. Hate is born of Satan; love is the offspring of God. We must drive out hate from our hearts, every one of us, and permit it not again to enter.

MISSION OF THE CHURCH

THE Lord has established His Church in these latter-days that men might be called to repentance, to the salvation and exaltation of their souls. Time and time again He told the Prophet Joseph and those with him that "the field is white already to harvest." (D. & C. 4:4; 6:3; 11:3; 12:3; 14:3; 33:3, 7) Over and over again He commanded them to preach nothing but repentance to this generation (D. & C. 6:9; 11:9, 14:8) finally declaring:

And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

And thou shalt do it with all humility, trusting in me, reviling not against revilers.

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold, this is a great and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk, even unto the end of thy life.

And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. (D. & C. 19:29-33)

These commands we must obey that men shall come to know God and Jesus Christ whom He sent, for "this is life eternal." (John 17:3)

For this cause was the Church or-

ganized, the gospel again revealed in its fulness, the Priesthood of God again restored, with all its rights, powers, keys and functions. This is the mission of the Church. The divine commission given to the apostles of old (Matt. 28:18 ff.; Mark 16:15 ff.) has been repeated in this day, that the gospel shall be carried to all nations (D. & C. 38:33), unto the Jew and the Gentile (D. & C. 18:26); it shall be declared with rejoicing (D. & C. 28:16); it shall roll to the ends of the earth (D. & C. 65:2); and it must be preached by us to whom the kingdom has been given. (D. & C. 84:76) No act of ours or of the Church must interfere with this God-given mandate. The Lord will hold us to this high commission and exalted duty, imposed by His commandment to us, when He said:

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21)

We shall be excused from this divine commission, individually and as a Church, only if some power beyond our control shall prevent our obedience to God's commands, then they who hinder must bear the penalty. (D. & C. 124:49) But to that point of hindrance, it is our bounden duty to carry on.

SENDING OF MISSIONARIES

IT is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth. We must continue to call to missionary work those who seem best able to perform it in these troublous and difficult days. Our duty under divine command imperatively demands this. We shall not knowingly call anyone for the purpose of having him evade military service, nor for the

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purpose of interfering with or hampering that service in any way, nor of putting any impediment in the way of government. These would be unworthy motives for a missionary life. Our people have furnished and we expect them to continue to furnish their full quota for those purposes, but we see no alternative, until new rules are made by the government, but to continue to call the best and most effective men into missionary work, if they are available therefor.

Having in mind that the worldwide disaster in material and spiritual matters has brought vital and difficult problems to the nation and to the Church,—the nation because of need of manpower for the armed forces and defense works, and to the Church because of the imperative need it brings to us to employ in our missionary work the experience, testimony and faith possessed by our more mature brethren, we have instructed our bishops, presidents of branches, and presidents of missions, to confine until further notice, their recommendations of brethren for missionary service in the field, to those who on March 23, 1942, were seventies or high priests. Furthermore, in recommending these brethren, none but those who are and have been living worthily, should be chosen; and as to these, they should choose those only who have not received their notice of induction, who are not likely to receive it within a short time, and who have a real desire to do missionary work.

To preach the gospel, under ordination from the Priesthood of God, is a great privilege, to be enjoyed by those only who are thoroughly qualified and who are and have been strictly living the commandments and attending to their Church duties. Every bishop will carefully examine everyone whom he considers for a mission, to be sure he meets these requirements. No lukewarm or unworthy person should be recommended. The bishop must not in any way play favorites, thus avoiding giving just ground among the people of his ward for that unworthy, unrighteous thought, sometimes voiced by those whose sons have gone into

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the service, that because their sons have gone into the army, every other parent's son should go into the army, and that none should be sent on missions. This feeling has behind it thoughts that do not comport with the teachings of our Heavenly Father. Moreover, those going on missions are amenable to selection for army service so soon as they return. A mission exempts from army service only for the term of the mission.

CHURCH AND STATE

THE Church stands for the separation of church and state. The church has no civil political functions. As the church may not assume the functions of the state, so the state may not assume the functions of the church. The church is responsible for and must carry on the work of the Lord, directing the conduct of its members, one towards the other, as followers of the lowly Christ, not forgetting the humble, the poor and needy, and those in distress, leading them all to righteous living and a spiritual life that shall bring them to salvation, exaltation, and eternal progression in wisdom, knowledge, understanding, and power.

Today, more than ever before in the history of the Church, we must bring the full force of the righteous living of our people and the full influence of the spiritual power and responsibility of the holy Priesthood, to combat the evil forces which Satan has let loose among the peoples of the earth. We are in the midst of a desperate struggle between Truth and Error, and Truth will finally prevail.

The state is responsible for the civil control of its citizens or subjects, for their political welfare, and for the carrying forward of political policies, domestic and foreign, of the body politic. For these policies, their success or failure, the state is alone responsible, and it must carry its burdens. All these matters involve and directly affect Church members because they are part of the body politic, and members must give allegiance to their sovereign and render it loyal service when called thereto. But the Church, itself, as such,

has no responsibility for these policies, as to which it has no means of doing more than urging its members fully to render that loyalty to their country and to free institutions which the loftiest patriotism calls for.

Nevertheless, as a correlative of the principle of separation of the church and the State, themselves, there is an obligation running from every citizen or subject to the state. This obligation is voiced in that Article of Faith which declares:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

For one hundred years, the Church has been guided by the following principles:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments

have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. . .

We believe . . . that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed. . . (D. & C. 134:1-6, 8)

CHURCH MEMBERSHIP AND ARMY SERVICE

OBEIDENT to these principles, the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made; on occasion the Church has prepared to defend its own members.

In the days of Nauvoo, the Nauvoo Legion was formed, having in view the possible armed defense of the Saints against mob violence. Following our expulsion from Nauvoo, the Mormon Battalion was recruited by the national government for service in the war with Mexico. When Johnston's army was sent to Utah in 1857 as the result of malicious misrepresentations as to the actions and attitude of the territorial officers and the people, we prepared and used measures of force to prevent the entry of the army into the valleys. During the early years in Utah, forces were raised and used to fight the Indians. In the war with Spain, members of the Church served with the armed forces of the United States, with distinction and honor. In the World War, the Saints of America and of European countries served loyally their respective governments, on both sides of the

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conflict. Likewise in the present war, righteous men of the Church in both camps have died, some with great heroism, for their own country's sake. In all this our people have but served loyally the country of which they were citizens or subjects under the principles we have already stated. We have felt honored that our brethren have died nobly for their country; the Church has been benefited by their service and sacrifice.

Nevertheless, we have not forgotten that on Sinai, God commanded "Thou shalt not kill"; nor that in this dispensation the Lord has repeatedly reiterated that command. He has said:

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. (D. & C. 42:18-19; and see 59:6)

At another time the Lord commanded that murderers should "be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness." (*ibid* 79) So also when land was to be obtained in Zion, the Lord said:

Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

And if by purchase, behold you are blessed;

And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance. (D. & C. 63:29-31)

But all these commands, from Sinai down, run in very terms against individuals as members of society, as well as members of the Church, for one man must not kill another as Cain killed Abel; they also run against the Church as in the case of securing land in Zion, because Christ's Church should not make war, for the Lord is a Lord of peace. He has said to us in this dispensation:

Therefore, renounce war and proclaim peace. . . . (D. & C. 98:16)

Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment.

But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to 'befriend that law which is the constitutional law of the land':

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:4-7)

While by its terms this revealed word related more especially to this land of America, nevertheless the principles announced are worldwide in their application, and they are specifically addressed to "you" (Joseph Smith), "and your brethren of my church." When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill, beyond the principle to be mentioned shortly. For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom He had told them to obey

and whose will they were powerless to resist.

GOD IS AT THE HELM

THE whole world is in the midst of a war that seems the worst of all time. This Church is a worldwide Church. Its devoted members are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own sovereign way the justice and right of the conflict, but He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm.

RIGHTEOUS SUFFER WITH WICKED

BUT there is an eternal law that rules war and those who engage in it. It was given when, Peter having struck off the ear of Malchus, the servant of the High Priest, Jesus reproved him, saying:

Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (Matt. 26:52)

The Savior thus laid down a general principle upon which He placed no limitations as to time, place, cause, or people involved. He repeated it in this dispensation when He told the people if they tried to secure the land of Zion by blood, then "lo, your enemies are upon you." This is a universal law, for force always begets force; it is the law of 'an eye for an eye, a tooth for a tooth' (Ex. 21:24; Lev. 24:20); it is the law of the unrighteous and wicked, but it operates against the righteous who may be involved.

Mormon, recording the war of revenge by the Nephites, against the Lamanites, pronounced another great law:

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed. (Mormon 4:5)

But, we repeat, in this war of the wicked, the righteous suffer also. Moroni, mistakenly reproving Pahoran 'for sitting upon his throne in a state of thoughtless stupor, while his enemies were spreading the work of death around him, yea, while they were murdering thousands of his brethren,' said to Pahoran:

Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation:

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. (Alma 60:7, 12-13)

In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But 'behold,' as Moroni said, the righteous of them who serve and are slain 'do enter into the rest of the Lord their God,' and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D. & C. 42:46) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who 'sit in their places of power in a state of thoughtless stupor,' those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control.

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God, in His own due time, will pass sentence upon them.

Vengeance is mine; I will repay, saith the Lord. (Romans 12:19)

MESSAGE TO MEN IN SERVICE

To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His all-wise purpose. Then, when the conflict is over and you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched. Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

To you brethren and sisters who make up the body of the Church we send again our greetings and our blessings. We are grateful to our Heavenly Father for your loyalty, your devotion, and your righteousness. We love and bless you. We are grateful for your faithfulness in your tithes and offerings, the greatest in the last year in the whole history of the Church.

We remind you that as the Lord said

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to ancient Israel, so He says to us, in an eternal principle:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12)

We give thanks and praise to our Heavenly Father for the unselfish and righteous service of the officers of the stakes, of the wards, of the auxiliaries, of the Priesthood, of the missionaries, and of every man and woman who is helping to advance the cause of Truth. We give our blessing and love to all of you. We claim all of you as fellow servants of the Lord. To our brethren of the General Authorities,—the Twelve and their Assistants, the Acting Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric—we give our love and trust. We thank them and our Heavenly Father for their loyal support, their faith, their righteous works, which they carry on with an eye single to the glory of God and to the progress of His work, so magnifying in righteousness their callings.

We exhort all the Saints to remember the great commandment which Jesus gave:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40)

And as King Benjamin, the Nephite prophet-king, said to his people:

. . . Learn that when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17)

May the Lord preserve the officers

and the body of the Church in health and strength, increase our faith and our testimonies, endow us all with wisdom and understanding beyond measure, that we may all so live that when we are called home we may be saved and exalted in the celestial kingdom.

Our Heavenly Father: Hear us in our petitions before Thee: Let nothing stand betwixt us and Thee and Thy blessings; work out Thy purposes speedily; drive hate from the souls of men, that peace and brotherly love may

again come to the earth and rule the hearts of Thy children, that nations may again live together in amity. Watch tenderly over Thy children in all lands; bless therein the sick and afflicted, care for those in distress; help us, their brethren bearing Thy Priesthood, to feed the hungry, clothe the naked, give shelter to those who have no homes; comfort, our Heavenly Father, with the full sweetness of Thy Holy Spirit, those who mourn, we humbly pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

You have heard the message of the First Presidency. I think that it is unnecessary for me to add anything further.

As I said yesterday at the marvellous meeting that we had in the temple, I feel that it is not wisdom for me to stay longer on account of my ill health. I appreciate the fact that you all know as I have said so often I know that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was His Prophet.

I can say nothing more than is said in this message from the presidency of the Church. I can only hope that the people of the world

may realize the fact that we are in very deed the Church of Jesus Christ and not the Church of any man, and that there is no ambition in our hearts for personal power or prestige in the world. All that we desire is the salvation of mankind. May God help us.

I never forget one little statement, I think it is in the eighteenth section of the Doctrine and Covenants: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

God bless you all. Amen.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

For the information of the brethren from Canada I am requested to say that as the number of missionaries now sent from the United States to Canada will be fewer than heretofore, and as there is no Selective Draft in that Dominion missionaries in Canada may be recommended as heretofore. They will remain in Canada in the Canadian missions.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

The congregation will now sing, "Come, Let Us Anew" (No. 21 in your Pamphlet; Hymn Book, page 51).

The closing prayer will be offered by President T. George Wood of Taylor Stake, after which this Conference will stand adjourned sine die.

*Monday, April 6**Third Day*

The congregation sang the hymn, "Come, Let Us Anew" (Hymn Book, page 51).

Elder T. George Wood, President of the Taylor Stake, offered the benediction.

Conference adjourned sine die.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor, respectively, of the Tabernacle Choir. Organ accompaniments were played by Frank W. Asper, Alexander Schreiner, and Wade N. Stephens, Tabernacle Organists.

The music of the Tabernacle Choir and Organ Broadcast, and also of the Church of the Air Broadcast, was directed by J. Spencer Cornwall. Organ accompaniments and solo presentations for these broadcasts were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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Teachings of the Prophet Joseph Smith

The Text Book for the Melchizedek Quorums for 1942

Taken from his sermons and writings as they are found in the Documentary History and other publications of the Church and written or published in the days of the Prophet's ministry

Selected and arranged by the Historian, Joseph Fielding Smith, and his Assistants in the Historian's Office of the Church of Jesus Christ of Latter-day Saints

Many of these discourses and writings appear in the Documentary History of the Church, but others have not been included in these volumes, but are scattered through the early publications of the Church. It has been difficult even for the students to obtain these because the old publications are not accessible for general use.

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